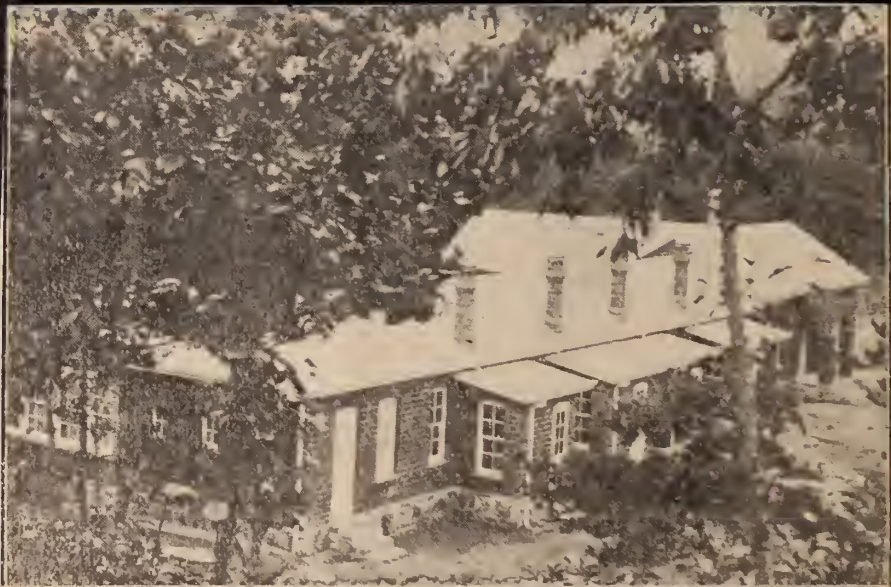




Shumwood
Hall

賀樂醫師診察之寫真



School of Hygiene for the Tuberculous. Rear view showing individual kitchens
(Korea's First Tuberculosis Sanatorium) Haiju, Korea.



School of Hygiene for the Tuberculous (Korea's First Tuberculosis Sanatorium)
Hailu, Korea.



Road leading to the School of Hygiene for the Tuberculous
(Korea's First Tuberculosis Sanatorium) Haiju, Korea.
海州救世療養院道路

MISSIONARY NURSING
SEVERANCE HOSPITAL
SEOUL, KOREA.

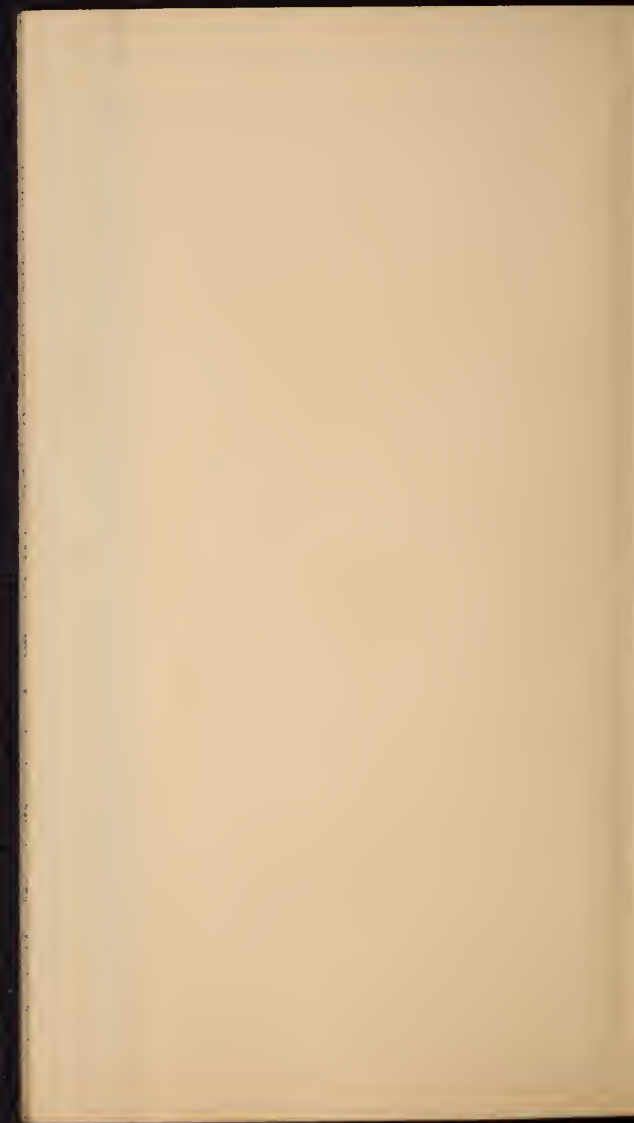


DELIA MAY BATTLES

1920



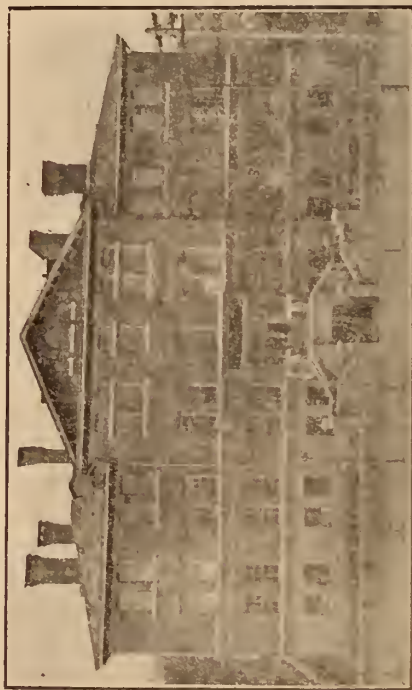




MISSIONARY NURSING
SEVERANCE HOSPITAL
SEOUL, KOREA.



DELIA MAY BATTLES
1920



SEVERANCE COLLEGE AND DISPENSARY BUILDING.

MISSIONARY NURSING.

ASPIRATIONS.

“Here am I Lord, send me !” Shall we ever forget how with enthusiastic joy we sang, “Where He leads me I will follow.” How thrilled we were in those days of consecration, and what joy there was in knowing, that we were doing the Lord’s will. We counted everything as nothing compared to the fulfilling of our calling, and were even given strength to tear ourselves away from the arms of our weeping mothers, to start off without fear, for a strange and heathen country. Finding our work we shouldered it with all courage, glad of the opportunity of working in so needy a land, and nothing daunted us. When we landed in our new country we received a most hearty welcome from the older missionaries, and were at once made to feel at home. And when we saw the smile of welcome on the faces of the Koreans who came out long distances to meet us, we were glad of our new life, glad for the privilege of living, glad of our special call to service.

BEGINNER’S PROBLEMS.

Something happened, what it was, we could not tell. Where it came from we did not know. However we caught to this, that there was a great barrier between us and the people we had come to serve. We did not know their language. They could not understand us, they could only misunderstand us. It is true a group

of faithful Christians constantly surrounded us, but of course they did not make up the mass of people. When we went on the street a staring crowd followed us, we were ever the object of curiosity. We were surrounded by obscene and heathen sights, and even breathed heathen atmosphere, and when we realized we could not carry out our work as we had hoped, we were overcome and fell into such an attack of homesickness as cannot be described. We emerged from this in due time, determined to conquer ourselves, and if not able to do our best, to do our next best. It sounds strange to be willing to drop in ones ideals, but if we should say we would do our best or nothing, we would soon see that we had nothing to do. For it wouldn't take anyone long to find that there are no ideal conditions to work under in Korea. So with struggling, with the language, that seemed to come so slowly; trying to understand the people, a thing that seemed almost impossible, for their thoughts are just opposite from ours, sometimes questioning our faith for we no longer knew ourselves, we gave up the idea of doing something great for a needy people and took up the daily grind of routine work.

The daily routine work in a hospital is familiar to all, listening to the aches and pains of suffering humanity, trying to revive those who attempt to put an end to their troubles, turning away others who have let their diseases run until it was too late and there was no help for them; giv-

ing advice to ignorant and superstitious mothers, who pay no attention to what you say, ready to assist with the many accident cases, spending hours in the operating room and comforting the sick and dying during the long night watches.

After four years of experience, I have come up to my last year before going on furlough, and this last year has been richer and fuller because of the experiences already gained, and because of the better knowledge of the language and people.

WORKING WITH THE KOREAN NURSES.

Last Fall, when I entered Severance Hospital, the work was divided among three nurses. Miss Esteb taking charge of the Training School, Miss Reiner the main hospital, while I took the college building and dispensary. Our division of labor worked very well until Miss Reiner's health began to break, and when she left in April on health leave, we made another division, this time in two. Miss Esteb took charge of the hospital and Korean nurses' home; the dispensary, isolation building and Foreign Nurses Home fell to me. Keeping house in our own home is no small job, for it does not only mean providing for us two, but for at least five, for all the food for our Occidental patients is sent out from our kitchen, and sometimes when the hospital is full, patients stay in our home, and there have been times when six and seven trays have gone out every meal from our kitchen.



A KOREAN NURSE, GRADUATE OF
SEVERANCE HOSPITAL.

I have enjoyed so much working this year in an organized training school. It has been a pleasure to watch the girls develop in the knowledge of nursing. They have not done perfect work, the fact is we have not taught perfect work; and it nearly breaks our hearts when we realize that we have not lived up to our ideals. But after all, some of the women of Korea, with our imperfect teaching, know so much more than they did about caring for the sick, that we live in the hopes that the next generation of medical missionaries, profiting by the progress we have made, will be able to teach ideal nursing.

We have 35 nurses in the home, and I have come in contact with practically all of them, as they come, (seven at a time), to the dispensary for two months for their clinic work training. These nurses prepare the dressings and sterile supplies and assist in the dressings and treatment of a daily clinic of about two hundred patients. Every day the dispensary is full and most interesting, for such a variety of cases appear and practically every disease under the sun common to man is treated.

There has been a special pleasure in the work this year, because I took up the teaching of nursing without an interpreter. With my imperfect language I wondered many times how I dared to do it, and sometimes I was led to doubt whether they were taking in very much, but the way they responded to questions, wrote lessons on the blackboard, and answered in their examinations inspired me some.

Anyway it helped my language, brought me closer to the nurses and gave me a great deal of joy in the work.

In a professional way my Mission work has been most interesting. I have seen diseases in such stages as I never saw them at home, and I have been through epidemics of influenza, typhus, cholera and small-pox.

Last year, because of the political conditions there were no graduation exercises for nurses, so this Spring our 1919 and 1920 classes graduated together. We had a very appropriate exercise, which was attended by many friends, both Korean and American. The nurses were dressed in white, and it was an impressive sight indeed, to see sixteen attractive Korean girls stand up and receive their diplomas and pins. Out of the sixteen nurses nine went up for their Government examinations. I was reminded how very human these Korean girls are, as I watched them and thought of my own training days. They were so excited and keyed up before they went, and after when it was over and word came that they had all passed, Oh! there was such singing, shouting and shrieking as you have never heard.

WORK EFFECTED BY POLITICAL CONDITION.

The political condition of the country has effected the work in our hospital. At the time of the demonstrations there was the inrush of patients, that made the con-

gestion almost beyond control. Cot beds were put in every available place, even the halls were filled. The Local American Red Cross helped to meet the situation by providing bedding for forty emergency bed. The abnormal inrush subsided in due time, but the hospital has continued to remain in a congested condition. Our hospital that was built to accommodate thirty-five patients now cares for one hundred and ten in-patients. The Superintendent of Nurses' desk stands in the hall, while her office is turned into a small ward for patients, and the basement rooms are now free wards.

While the independence movement was at its height our nurses felt they must also take an active part in showing the world their desire for freedom of their country, and unknown to us slipped out on the street and shouted with the others "Long Live Korea." Nine of our nurses were arrested, four were let out after three days, and five received sentences. A few weeks before their six months of imprisonment was finished, on the day of the Korean Prince's wedding, when the Government released hundreds of prisoners throughout the country, four of our girls were set free.

Miss Esteb spent considerable time throughout the year, with nurses who were arrested, going with them to give moral support when they were called to the court house, visiting the nurses in prison, seeing that they had food and clothing, and sending in such books as the officials would allow.

Our nurses returned from prison with their faces and hands scarred as the result of frostbites obtained in the unheated prisons during an unusually cold winter. They were able also to tell tales of torture and discomforts. They were weak and nervous and covered with itch after their long confinement. After a few days treatment they were sent to their homes where we hope, after they have been given rest and plenty of good food, they will be able to return to complete their course of nursing, for they were among our most promising girls.

GIFTS.

When we nurses left our mission work in Korea and went up into Siberia to work with the Red Cross for six months, and saw the unlimited supplies there were to work with, we often wished that we might have such supplies in our Mission Hospitals. Of course our Mission Hospitals will never have the support behind them that the Red Cross hospitals had, but surely thought does express itself, for when the Siberian Commission of the American Red Cross went out of Siberia it sent 311 tons of supplies to the Mission Hospitals in Korea. We could hardly realize the gift until the great cases began to come in. There were such quantities of things, and everything so beautifully made. It is such a pleasure to have them to work with. And everything is being put to real Red Cross work here, just as much so as if they had been used in France or Siberia.

We also have many other gifts to be grateful for; money has been sent by kind friends for the milk fund for Korean babies, for support of nurses and school girls. Also large quantities of used postal cards have been sent, which have been used in Sunday schools and in the dispensary.

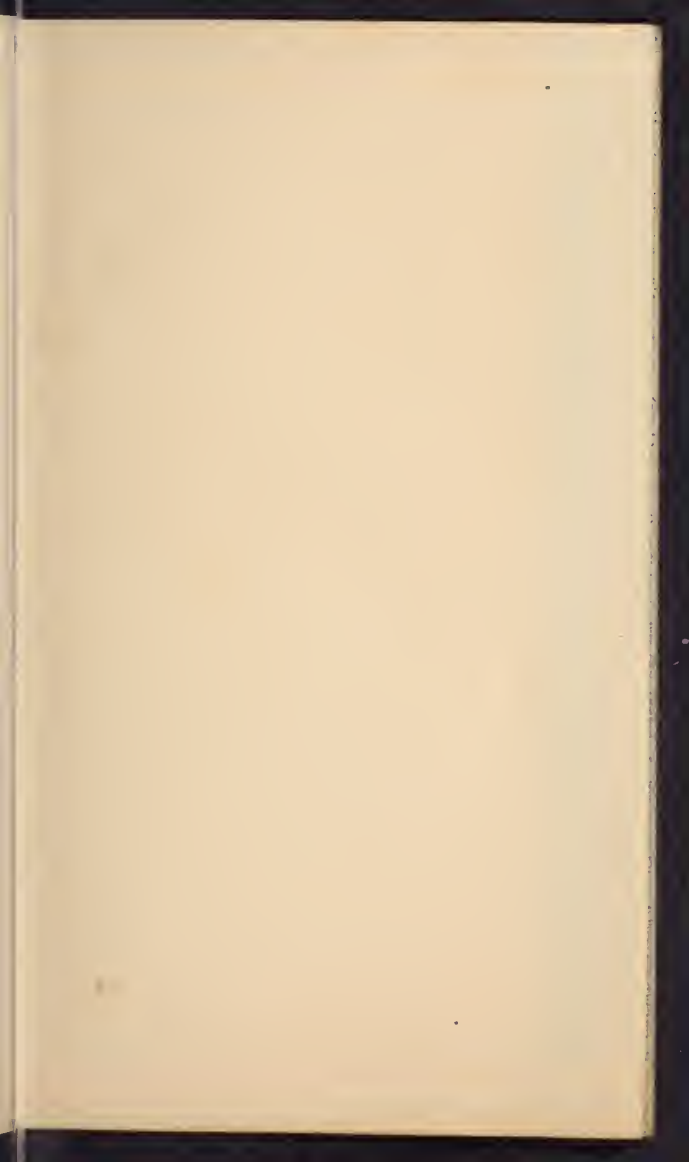
FIRST FURLOUGH.

My first five years spent on the Mission Field have been full of interesting experiences. I have learned to love the Korean people, I love Korea and my work, and if it were not for the need of a rest I would hesitate now to go home on furlough. My greatest regret is that I have not been able to do more. It has been said that Medical work is Christianity in action, and I am so glad that I have had the privilege, for five years, of being connected with this phase of Mission work.

Home address,

DELIA MAY BATTLES. R. N.,
29 Runkle Street,
Ashtabula, Ohio.





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Y. M. C. A. PRESS
SEOUL, KOREA

A

*Great Medical
Opportunity*



THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 Fifth Avenue, New York.

1926

The Board of Foreign Missions of the Presbyterian Church in the U. S. A.

I agree to give.....Dollars towards the erection of a Surgical Building in connection with the Union Christian Hospital in Pyengyang, Chosen (Korea).

Payable

(Gifts should be in excess of money ordinarily applicable to the support of the Board's current work.)

Name.....

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Date.....

All pledges and remittances should be sent to Russell Carter or Lucy Lepper, Associate Treasurers, 156 Fifth Avenue, New York. Remittances should specify that they apply on pledges for the Surgical Building of the Union Christian Hospital in Pyengyang, Chosen.

Miss Swallen

1906-1931

SILVER ANNIVERSARY
GREETINGS

OF

CHAIRYUNG HOSPITAL

CHAIRYUNG, CHOSEN,
(KOREA)

1931





Dr. Hyung Tai Choo



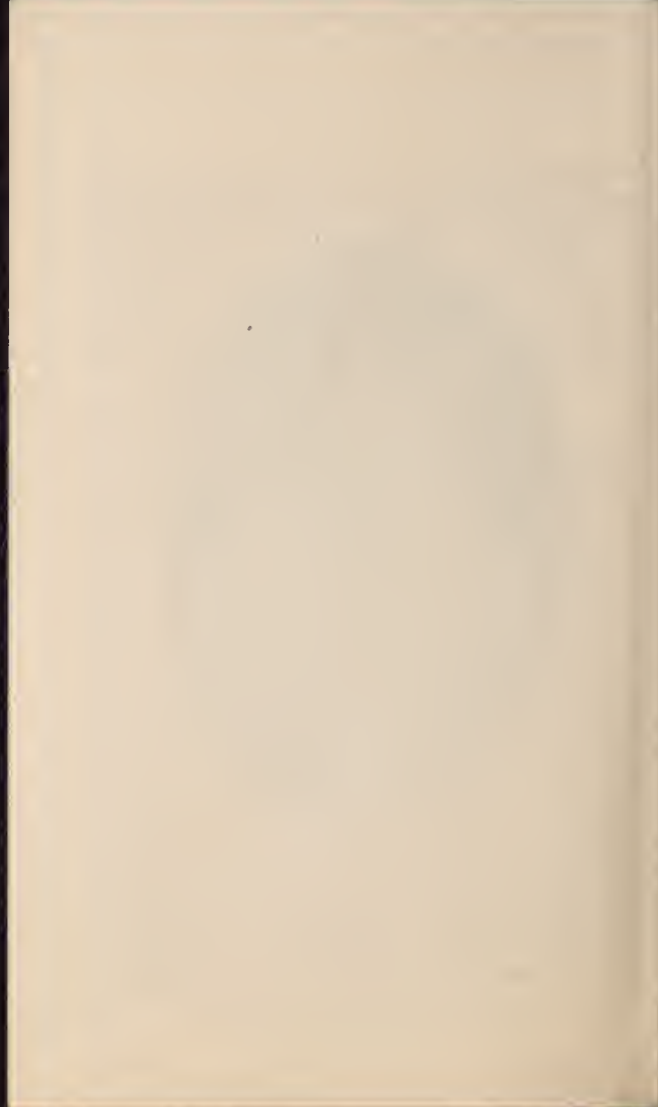
It was in November 1903 that Dr. and Mrs. H. C. Whiting came to Pyengyang as volunteer workers and were assigned to the new station of Chairyung, the stakes for their home being driven just two years later when the station site was taken possession of in November 1905. It is fitting that theirs should have been the first home built, as, besides being a specialist in Diseases of the Eye, Ear, Nose and Throat, Dr. Whiting was an ardent teacher, preacher and practicer of the Word. Medical work was started at once in crowded, unsanitary quarters, many pitiful cases having to be turned away, but enough was accomplished to establish an enviable reputation and to uplift the name of the Great Physician. The fact that the new station meant the coming of a skilled American physician was a great help in preaching to non-Christians, when the official opening of the station May 1st, 1906 brought the evangelistic trio of workers and their wives into closer touch with the people than had been possible while members of Seoul and Pyengyang stations. March 15th, 1907 all voting members were present at Station meeting for the first time and a cable from the Board announcing the gift of \$3,000.00 for the building of a new hospital made it possible to plan for its immediate erection. Opened for service Jan. 6, 1908, the increased amount of work reported over the year previous shows its value. 1907

figures were : - 3,742 dispensary patients, 147 out-calls, 19 operations and a budget of 1,511 yen. 1908 gives 5,638 dispensary patients, 280 outcalls, 34 operations, 76 inpatients and a budget of 1,822 yen, a decided increase all along the line. There was a great variety of patients, from a man chewed up by a tiger to a girl who broke all four limbs falling into a well. It took half a day to match the pieces but she was soon knit together again.

From the beginning preaching the message of soul healing has been foremost, much of the work being done by sweet, little hunch-back Sung Sun Yeesii, herself a sufferer from Pott's disease. Before she heard of the Saviour's blood shed for the salvation of men, she cut off a joint of her index finger to help her father in a mortal illness. Schooled by pain, (just this past summer the sinus from her spine reopened for a time) Spirit-filled by early hours of prayer, she has an over-flowing sympathy and a smile which is a benediction. Twenty three years of service have made her the best known and most loved woman in Yellow Sea Province. Not a little of the harvest of souls is her due. Up to 1911 there were 451 professed conversions and in 1916 as many as in these first three years. Up to June 1930, 11,401 individuals had decided to accept the salvation freely offered in Jesus Christ. Sharing in this ingathering, Evangelist-Elder Chong Sin Choi has been in



Mrs. Sung Sun Yee



charge of the work for men for a term about half as long as that of Yeessi's, though prior to joining the hospital staff he was one of the first Christian workers in the province, suffering much persecution for his faith, and he assisted very materially in the purchase of the station site and in getting the young station properly started. Also from time to time other evangelists and Bible women have been sent to the country for follow-up work with good results. But Yeessi has other gifts besides that of preaching. Twice in recent years, she has served as cashier and handled as much as Yen 2,500.00 in petty accounts without a mistake of a single sen. Her methods were her own—but the results satisfied!

In 1911, when Dr. Whiting's furlough was imminent, the coming of Dr. Hyung Tai Choo, a graduate of Dr. Sharrocks' medical class in Syenchun, greatly relieved the situation and Miss Ethel McGee's temporary services as nurse, and Dr. and Mrs. Ludlow's invaluable help during six month's residence in their first year of language study nearly tided over the gap, but the charge of the hospital was Dr. Choo's burden, and a heavy one, which he carried well and so won the confidence of all. 1912 statistics give 8558 patients in the dispensary, 226 outcalls, 81 operations, 164 in-patients and 234 conversions. With the return of Dr. Whiting numbers increased. In 1915 the waiting

rooms were enlarged and a year later a hot water heating system was installed. Even on as small a subsidy as Yen 750.00 from the Board, after three years with balances and three with a deficit, the habit of having a balance was firmly established. Two assistants were partially trained and they set up branch dispensaries of their own in 1918, sending in serious cases. But Dr. Choo remained on at his post, seeing every patient along with Dr. Whiting and laying up a store of clinical lore not to be learned from books.

In the consulting room hangs a black lacquer and gold leaf memorial tablet assuring timid new comers that "The touch of Dr. Whiting's hands is as the power of Spring" (to raise even the dead). The grateful Chinese donor was left for dead by robbers but eighty two stitches made him whole again. Years of illness bravely borne culminated in the death of Mrs. Whiting in Oct. 1918 and Dr. Whiting's increasing deafness made it seem wiser for him to return the next year to America to engage in evangelistic work but the charm of his name still clings to the place he served so well.

Dr. Choo carried on so successfully for three years with some valued assistance from Dr. Eva Field Pieters, then a member of the station, that the next missionary doctor, R. K. Smith, (the present incumbent) had ample funds for the enlargement and renovation of a rather run down plant,

for mud walled buildings need constant oversight in this land of summer rains. As a medical work we could make Chairyung Hospital self-supporting—receipts this last year alone have been in excess of the total Board's medical grant for the twenty five years: but as an evangelistic agency we feel the poor patients must have the Gospel preached to them without money and without price! We are more than willing to allow the richer patients to make possible a charity work which takes as much as a third of our budget but we ought not ask an unbeliever to pay for his Gospel pill!

Times changed a bit with the coming of the branch line railway in 1914, a bit more with the increasing network of good auto roads since 1920, but now with modern thoroughly equipped government hospitals thirty five and thirteen miles away we realise that the two wards of seven and five beds respectively, office, isolation ward, laboratory and two doctors' houses which were such a great improvement over the purely Kcrean style rooms we found in 1922, (but five of which are still in use) are long since wholly inadequate and we are five years too late in asking for a new addition to house private wards, X-Ray department, a real laboratory (not a 4x6 cubby hole opening off the women's and children's waiting room) and a sanitary operating room in place of the present one which is mudwalled with overhanging exposed beams and

which must needs serve as general treatment room and passageway to the wards as well.

Koreans are beginning to have "nerves" and desire to be alone and quiet when ill—surely an impossibility in our 16x24 women's ward with its seven beds, large heating stove and the only built-in linen closet (built-out rather as it takes up as much room as a bed). Not even room for bedside tables—a shelf suffices—nor a screen around the bed. No wonder the mothers of three pneumonia babies insisted on taking them home to certain death after watching the death agonies of another little sufferer. In order to hold high the standard of the uplifted serpent in this wilderness of suffering in a manner worthy our western training and the church and Master we serve, we have asked the Board to raise \$7,500.00 for a modest but modern building with the firm assurance that Korean fees will completely furnish it, for the second time matching dollar for dollar with the church which has given them the services of a physician all these years.

Surely this, the twentieth year of Dr. Hyung Tai Choo's faithful service, the twenty third year Sung Sun Yeessi's loving ministrations and the twenty fifth anniversary of the opening of medical work in a new station, deserves special recognition as a year of great advance. Each one of our 360,710 dispensary patients and 4,679 inpatients

throughout the years has been grateful, not grudgingly but generously grateful and we send out our silver anniversary greetings in their stead to honor these two faithful workers.

ROY K. SMITH M. D.

LURA MCLANE SMITH



THE UNIVERSITY OF CHICAGO
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1950

MEDICAL MISSION WORK

HAIJU, KOREA

MEDICAL MISSION WORK AT HAIJU KOREA ENTERS A NEW ERA OF SERVICE

Governor Han recently said as he presented the Haiju Tuberculosis Sanatorium a painting from his own brush :—

“I give this as a token of appreciation of the Medical Mission work at Haiju for the splendid service it is rendering my people in not only healing men’s bodies but in saving the souls and in making better citizens of us all.”

It is for just such a purpose that the medical mission work in Haiju, Korea was founded and is carried forward today.

Early in our Haiju Mission’s history, Dr. Kent began a pioneer medical work in most humble quarters and with most inadequate equipment ; but this pioneer work was not in vain for it proved to be the necessary preparation for the erecting by Dr. A. H. Norton of the Norton Memorial Hospital, the first modern hospital in the Province of Whang Hai.

During twenty-five years of service, the Norton Memorial hospital has been enabled to carry the message of health and salvation throughout many rural villages as well as to serve the needs of the Provincial capital of Haiju, and is a living testimony and demonstration that the need for a Mission Hospital still exists. It is rendering a unique service, which could only be carried on by a Christian institution.

Through the help of its many faithful and loyal friends, the Norton Memorial Hospital has been

blessed not only in its spiritual mission, but materially as well and God's blessing and guidance has been manifest as there have been added within the last five years—a comfortable residence for the Korean physician, a nurses' home (the former nurses' home being now used for a much needed isolation ward. Valuable equipment such as diathermy, electrical apparatus, and instruments have been added as well as a radio. Day current and city water has been installed. Extensive repairs and renovations have been made both to the hospital and the hospital evangelist's home and the grounds have been beautified.

One of the former missionary residences has been fixed up to house the Mother and Child Welfare, and Women's Clinic.

So the Norton Memorial Hospital on its 25th anniversary is prepared to render greater and better service than ever; and for all this we render grateful acknowledgment to God and the many loyal friends of the work who by their sacrificial prayers have made this all possible.

There still needs to be erected a separate Dispensary building so that our inpatients will be spared from noise and that we may not be so cramped for room. We are now praying for \$2,000 to meet this need.

This marks the Fifth Anniversary of the Tuberculosis Sanatorium, the first unit which was made possible through the Mary Verburg bequest and since then the growth has been so rapid as to demand several

additional units or cottages with a total bed capacity of fifty. All this has been made possible through the help of loyal friends and grateful patients. The Sanatorium is equipped with an up to date X-ray, Quartz and Alpine lamps, two Pneumothorax Apparati, microscope, scales and other appliances and instruments to enable the patients to have the best possible treatment and care. There is also a radio and simple games are provided for the recreation of the patients. The Sanatorium is known as the School of Hygiene for the Tuberculous and as such the patients are taught simple rules of hygiene from a text book especially prepared by the Superintendent for their use. They are also taught how to take their own temperature and the correct disposal of sputum so they will better know how to take care of themselves and protect their friends and relatives.

The Sanatorium farm is equipped with some modern farm machinery and impliments and provides the patients with fresh vegetables and fruit, goat's and cow's milk, eggs, and meat.

In connection with the farm there is a cooperative store where patients can secure supplies at reasonable prices. During the summer season at Sorai, a nearby summer resort, the Sanatorium conducts a small store known as the "Goodwill Enterprise" selling excess vegetables, eggs etc from the Sanatorium farm for the mutual benefit of the Beach and the Sanatorium.

Though the Sanatorium encountered at first considerable opposition due to superstition it has

won favour by its loving ministry of service so that it now has as its patrons, :—the Governor, and Vice-Governor, the Provincial Commissioner of Hygiene and Public Safety and some of the most prominent citizens of the Province. The work of the Sanatorium has been officially honored by receiving help and certificates of merit from The Imperial Household of Japan and from the Governor General of Chosen. It also won a prize for its exhibit at the recent Chosen Exhibition. All of which has been a great help in getting public recognition and in the growth of the Sanatorium.

The Sanatorium management has done everything in its power for the best up to date scientific treatment of the patients as well as looking after their mental interests and their physical well being.

However, their spiritual welfare has by no means been neglected as is evidenced by the beautiful Sanatorium Chapel built by Mrs. Harold W. Moore to the glory of God in memory Mrs. Rosetta S. Hall M. D., mother of the founder of the Sanatorium.

This Chapel is built of unchiseled stone and as a Korean pastor remarked—“fashioned only by the hand of God.” The chapel is situated on a hill overlooking the beautiful island studded Yellow Sea. One of the Government officials in appreciation said that he likes to take his early morning walk to this beautiful chapel and commune with God. This Sanatorium chapel has already proven a wonderful help and blessing to the patients and since it has been built

they have not been tempted to overtax their strength and go to the city church. Also on account of the infectious nature of the disease that should not go. So the Sanatorium chapel meets a real need and all are grateful for the facilities it affords for true worship.

Our patients come to us from every province in Korea and as far as Manchuria and Japan and in fact we have had one Korean patient referred to us by a Sanatorium in the United States.

We wish there were time to tell you about some of these patients and how their lives have been transformed physically and spiritually but we shall just speak of two which perhaps will convey a more concrete idea of the work that is being done here.

Mr. Oh Pong Soon had been studying at a University in Japan when he was stricken with tuberculosis. He came back to Korea as he supposed to die, but some how heard of the Haiju Sanatorium and was persuaded to try it. When he came to us he was a man without hope and was such a skeptic at first that he refused to even see our Sanatorium evangelist. However his condition gradually improved and he was won to Christ through one of the open air services held on the Sanatorium lawn. He resolved then and there if God should restore him to health he would dedicate his life to personal evangelistic work and a recent report has come from his native village that he has been as good as his word.

Mr. Cynn was engaged in secular work when he

contracted tuberculosis in the southern part of Korea. On coming to the Haiju Sanatoroium he didicated his life and his talents to the Lord's work and is now at the Seminary in Pyeng Yang preparing for the ministry.

Will you not continue to help us in this tremendously worth while work? Pray with us that the much needed children's pavilion and laboratory for research work may soon be provided. Two gifts of \$ 2,000 each would build both.

We hereby gratefully acknowledge our debt of gratitude to the loyal staff of doctors, nurses, helpers and evangelists and for the help of patients and many kind friends both in Korea and the homelands who have enabled this work, which is not our work but His, to go constantly forward and to render greater and greater service. To Him we give the praise and offer our prayers of gratitude

GRATEFULLY SUBMITTED

Marian and Sherwood Hall

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Y. M. C. A. PRESS
SEOUL, KOREA

1929

"Of One Blood"

As a Doctor Sees It



DR. JAMES D. VAN BUSKIRK

Dr. Van Buskirk is vice president of Severance Union Medical College, Seoul, Chosen (Korea), a union missionary institution in which the Foreign Mission Boards of the Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S., the United Church of Canada, the Methodist Episcopal Church, North, and the Methodist Episcopal Church, South, cooperate. Dr. Van Buskirk, who, in addition to being a physician, is an ordained minister of the Methodist Church, has been in Chosen since 1908 and has served as pastor, teacher and physician.

Severance Union Medical College is one of the most important centers in all the Orient for the training of doctors and nurses. In the 1929 Annual Report of the Chosen Mission to the Presbyterian Board of Foreign Missions it was indicated that the hospital connected with the Medical School had treated nearly 60,000 dispensary patients and more than 2,000 in-patients during the year. The hospital probably does more charity work than all the other hospitals in the city. The Medical School last year enroled 122 students, and its graduates now number 180 and are scattered over Chosen and Manchuria.

“Of One Blood”

BY THE REV. JAMES D. VAN BUSKIRK, M.D.
Vice-President, Severance Union Medical College
Seoul, Korea

*“Oh! East is East and West is West and never the
twain shall meet,*

*Till earth and sky stand presently at God’s great
judgment seat—”*

and here the quotation from Kipling usually ends, absolutely perverting the thought that Kipling was expressing. The whole of the ballad was written to prove what the following lines say:

*“But there is neither East nor West, Border, Breed
nor Birth,*

*When two strong men stand face to face, though
they come from the ends of the earth.”*

For when two strong men stand face to face they see in each other the common manhood that is to be found in men East or West. Kipling thus expresses a thought that was put even better nearly 2000

years ago when Paul, standing on Mar's Hill, said, "He hath made of one every nation of men to dwell on the face of the earth." The old version said, "He made of one blood" and this is very true but it is not the whole truth.

As a doctor for 20 years in the Orient, I think I have a special right to speak on this subject. I have taken a microscope and examined the blood of Americans. I have taken the microscope and examined the blood of Koreans. There is no difference. "He hath made of one blood." Present day medical science has developed a new blood test. As you know, before a blood transfusion is made, the blood of the donor and of the sick person must be tested to see whether their blood will mix with safety. Through these tests it has been found that there are four groups of individuals. Groups one, two, three and four are found in America and you can't mix the blood of the different groups even among Americans. Groups one, two, three and four are found in Korea, in Japan, in China, in every race of the whole world; and individuals belonging to the proper groups, no matter of what race, whether East or West, can safely mingle their blood in transfusion. Science has demonstrated again that "He hath made of one blood."

Physical Oneness

Again as a doctor I think I have a right to speak of this physical oneness of the peoples of East and West. I have been in dissecting-rooms and operating rooms in America and in Korea. I have seen the "insides" of Americans and the "insides" of Koreans. They look just alike. You can't tell the difference. "He hath made of one every nation." As a teacher of physiology and biochemistry in the Severance Union Medical College in Korea, I do not have to teach a Korean physiology different from an American physiology. I do not have to teach a Korean biochemistry different from the American biochemistry, for we are all alike. The Koreans eat the same kind of food that you and I eat day after day. Oh yes, I know it looks different and smells different, but I know it is the same because I have analyzed it in the laboratories and I find that the Koreans eat carbohydrates, fats, proteins, salts and vitamins, just the same as you and I eat every day. What I am saying is, that in spite of minor "skin deep" differences that physically the people of the East and West are one.

Let me prove it further. I have taken a knife in my hand to open an abscess and I have seen an

American grit his teeth, tighten the muscles of his whole body to keep from running away, and I have heard the noises from his lips. I have seen exactly the same things and heard exactly the same kind of noises in Korea. They have exactly the same kind of nerves that thrill with the same kind of pain and agony that you and I have. Their bodies burn with the same kind of fever. The everywhere prevalent germs cause the same havoc in their bodies that they do in ours; and indeed, in view of the ignorance and lack of sanitation amongst them, the same kinds of suffering occur in much greater frequency than in this much favored land of yours and mine. Physically "He hath made of one every nation."

No Child Is a "Heathen"

I have traveled a good deal in the Orient and have never found one "heathen" child in Korea nor in any other land. There are no "heathen" children East or West. They are but little children, whom Jesus loves. There are plenty of "heathen" grown-ups in our country and there are "heathen" grown-ups in Korea, but there are no "heathen" children. I know there are no "heathen" children, for they all use the same language. The Korean babies do not cry in the Korean language. They cry in the same

language that the little ones cry in, in your home and mine. The little children of Korea shed the same salty tears that your children shed, they smile the same winsome smiles, and they laugh the same kind of laughter. They are just little children. The little children East and West are one for "He hath made of one." And if the little children are the same East and West, surely the grown-ups are not greatly different.

"He hath made of one every nation of men" mentally. The boys and girls of Korea have to study and learn how to read and write. They work on multiplication tables. They study and learn in exactly the same kind of way that you and I have to study and learn and I think given equal opportunity they do as well. I was a teacher in a country school before I entered Medical College. I spent four years as a medical student. During part of that time and for a year after graduation I was an instructor of histology in my Alma Mater so I know something about American students, both from the student's standpoint and from the teacher's standpoint. And I have had some contacts with American students in the following years. For about twenty years I have had contacts with the boys and girls in Korea. I have been a teacher in high school, college and

medical college. I think I know the boys and girls of Korea. Given equal opportunity they are the equal of our American boys and girls for "He hath made of one."

A Korean Demonstrates

A young Korean man spent four years in Severance Union Medical College. After graduating he spent some time in the Union Medical College Hospital, Peking. Then he was assistant in the surgical department of our school. He showed such real ability that he was given opportunity to study in America. He spent a year in Northwestern University Medical School and a year in the Hospital for Ruptured and Crippled Children in New York as an assistant, and received his degree from Northwestern University. He went back to Korea and during the year of furlough of the missionary surgeon young Dr. Lee carried the work of the surgical department, doing operations such as only the "big gun" surgeons get opportunity to do. One day at a meeting of the Medical Missionary Association about thirty or forty missionary doctors from the United States, Canada, Great Britain and Australia sat upon the benches and watched young Dr. Lee operate.

We, who went to the Orient to show them how to do it were in turn shown how it should be done. The patient had been injured in a street car wreck. His backbone was broken and he was paralyzed from hips down. Dr. Lee operated right down the spinal cord, put the man in a plaster cast, and a few months ago the patient was walking again. Think you there was any "Nordic superiority complex" left in us after an experience of that kind? Truly it was a great day for me when one of my former students could take his place and demonstrate that he was a worthy colleague of the best medical missionaries.

The Same Problems

These people are one with us in the problems they have to face. I should like to take time to show that they have the same economic and social problems that affect us in this land. Young folks in Korea have been brought face to face with the problem of the conflict of science and religion. They have been sore put to it to be intellectually honest and at the same time maintain a religious faith. They are seeking light on this problem just the same as the young folks and older folks in this land of ours. It has been one of the greatest satisfactions in my life to have a

little part in showing the Korean young folks that there is a Christian interpretation of every scientific fact, and that it is possible to be scientific and still believe that God is our father, that Jesus is the Christ, and that the Bible is of real worth.

All I have been saying would fail of its real aim if it did not lead us to see that folks, East and West, are one in our common human life in the fullest sense, in the spiritual as well as in the physical life. We have the same temptations and sins, we have the same need of a Saviour from sin, we have the same soul-hunger the Psalmist expressed, "My soul is athirst for God." It is not without appreciation of the other religions that I say, finally, only Jesus Christ can satisfy the soul needs of man. The other religions do not meet man's deepest needs and *Jesus docs*—that is the simple fact. And we all, East and West, can only see "The Glory of God in the face of Jesus Christ" and in Him we can say "Our Father."



Presbyterian Medical Service

Exclusive of union and cooperative hospitals and
dispensaries.

COUNTRIES	Missionary doctors	Missionary nurses	Hospitals and dispensaries
Africa	8	3	23
China	48	28	80
Chosen	15	12	14
India	22	17	32
Latin - America	4	6	12
Persia	15	10	16
Philippines	5	3	6
Siam	12	4	24
Syria	2	2	3
	129	85	210



The Severance Hospital Nurses' Alumnae Association was organized Seoul, Korea, on June 17, 1911.

The Constitution follows :

Our Purpose:—To be loyal to each other and to our school ; to help each other professionally by telling of good methods to learn, and of bad methods to avoid, in our work ; to steadily continue to add to our knowledge and efficiency by endeavoring every day to be better nurses than we were yesterday, remembering that as children grow older they learn to take up larger and more important duties ; to day-by-day, and every day, do our best work, as service unto our Lord, knowing that He will accept it as unto Himself ; to remember that "he that is faithful in that which is least is faithful also in much."

Our Colours :—Crimson and Dark Blue.

Our Emblem :—The Maple Seed in June, vital with the flowing sap, winged, developing, preparing to find its place, and grow in due time into a worthy tree.

Our Motto:—Faithfulness, Hopefulness, Helpfulness.





Our Prayer :—

“O Master, let me walk with Thee
In lowly paths of service free ;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.
Teach me Thy patience! still with Thee
In closer, dearer company,
In work that keeps faith sweet and
strong,
In trust that triumphs over wrong,
In hope that sends a shining ray
Far down the future’s broadening ray;
In peace that only Thou canst give,
With Thee, dear Master, let me live.”

Our Meetings:—To be held once a year,
if possible, in June.

Our Question Box:— For questions
which any graduate nurse wishes to ask
and answer, or have answered for the
benefit of herself or the Association; such
questions should be written and sent to
the Secretary, Nurses’ Alumnae Associa-
tion, Severance Hospital, Seoul.

Our Officers :— President,
Vice-President, Secretary and Treasurer.

ESTHER LUCAS SHIELDS,
Nurse-in-Charge.
June, 1911.







一、

世富蘭德病院看護婦同窓會가 一千九百十一年六月十七日 朝鮮京城에서 組織되다

憲法은 左와 같음

목적 會員互相間과 母校에 對하야 忠誠되며 우리 職務에 對하야 比할만한 好方法과 避하야 할 惡方法을 서로 告하야 職業的으로 一致協力하며 小兒가 長成하야 가는데 漸漸重大한 職務行하기를 比호는 저슬 記憶하야 우리도 每日에 그 前日보다 나은 看護婦가 되기를 힘써 知識과 能率을 增進케 하기를 쉬지 말며 主를 성김이 오또한 主에서 그와 又치 밝으실 줄 알고 日復日 最善한 職務를 行하며 切은 일에 忠實한 者는 만흔 일에





음시며 주주석서만 주실수잇난 평화平和의 은혜에 서 귀貴한 신 주주여 홍상당신恒常當身과 홍석弘碩 살게 하야

주옵소서 홀일

一、집회集會 一年一回로 可成的 六月에 開會홀일

一、질의함質疑函 총알卒業호 看護婦中에 누구든 지 못하고 저 하거나 답對答하고 저 하거나 혹或은 간호부看護婦

自身이나 회會의 리익利益을 爲하야 답對答받고 저 하는 문問題를 爲하야 설비設備함

이런 문問題는 경성세부란의병원간호부동창회서귀京城世富蘭德病院 看護婦同窓會書記의 記로 기록記錄하야 보낼일

一、역원役員 會長 副會長 書記 通信과 記錄會計로 홀일

以上 이상





忠實 충실
도忠實하라하신말씀을잊지아니할일

표색 표색 심홍색 암청색
深紅色과暗青色으로할일

표상 표상 육월당 풍슈 증즈 류동 진익 활거
六月當은楓樹의種子가流動하는津液으로活氣를얻어쉬지아니하고發芽하

여生長하야相當한時期에조흔나무를일우는거스로할일

표어 표어 충실 희망 협력
忠實과希望과協力으로할일

祈禱 기도 쥬 소역 점순
主의事役에謙遜한길에서거침없이主와함씨것게하야주옵시고當身의秘法

을닐너주샤勞役의힘등과思慮의과로움을堪케도아주시옵시며當身의참음을마르

치샤맛음을滋味잇고힘있게하는事務와그른지슬이기는信賴와뇌어져가는將來의

길에멀니光線을보내는希望에서恒常主와함씨더욱갓가히더욱깃브게잇게하야주





The Presbyterian

Medical

Center

Jeonju, Korea. 5 2 0

AN INTRODUCTION

THE PRESBYTERIAN MEDICAL CENTER
JEONJU, KOREA, 520

AN INTRODUCTION

Welcome to the Presbyterian Medical Center! This pamphlet is given to you with the hope that the information contained herein will be helpful in making your visit a pleasant one. Of course it is incomplete so please feel free to ask any of us for assistance.

Organization

The Presbyterian Medical Center is operated by an independent juridical foundation affiliated with the Presbyterian Church U.S. and the Korean Presbyterian Church. It receives some personnel and financial support from the Presbyterian Church U.S. The director is David J. Seel, M.D., FACS, and the administrator is Merrill H. Grubbs, M.H.A.

Clinical Departments

The following clinical services are available at the Center:

Internal Medicine: J. H. Lee, M.D., H. Y. Lee, M.D., Y. J. Kim, M.D.,

Surgery: David J. Seel, M.D., E. S. Chung, M.D., S. Cho, M.D.

Orthopedic Surgery: John Shaw, M.D. (Includes Physical Therapy)

Neurosurgery: Y. Kang, M.D.

Pediatrics: K. J. Kim, M.D.

OB, GYN: M. S. Chai, M.D., Y. C. Pu, M.D.

Ear, Nose and Throat: J. M. Soh, M.D. (Also, the Speech and Hearing Center)

Eye: Y. T. Chung, M.D.

Radiology: B. I. Hyun, M.D. (Includes Cobalt Therapy and Radio Isotope Scanning)

Pathology: D. K. Chung, M.D. (Includes Clinical Laboratory)

Anesthesiology: J. H. Lee, M.D.

Community Health: S. Y. Choi, M.D.

Appointments

It is possible to arrange for an appointment with any of the doctors. Please call 4816 and speak to the appointment secretary.

There is an extra charge for this service, but it can save a considerable amount of waiting time. Please be sure the appointment secretary gives you a specific appointment time for each patient who is to be seen.

Registration

Please register at the registration counter (#1) on the left at the main entrance. Please print your name clearly on the registration. Last name first, please. You will be asked to pay a small registration fee and you will receive a hospital card with your personal record number which you should bring each time you come to the hospital. This is your permanent number.

Examination and Treatment

Following registration you should go to the waiting room adjacent to the clinic where you are to be examined. Unless you have an appointment you will be seen in order of registration.

When the doctor gives you order slips for laboratory tests, x-rays, medicines or other items take the slips to the pricer (#3) who will price the slips. You then pay the cashier (#1). Directions for the location of the laboratory and x-ray department are indicated by signs in the lobby. Also, please see the simple map on the back page.

Admission

Admission is by doctors order. He will prepare an admission slip which you take to Admissions Clerk (#0). There you will be offered a choice of available rooms and an estimate of the probable cost of treatment will be prepared. Arrangements for payment should be made prior to admission. Short term credit may be available.

Room selections are as follows:

- a. six bed ward
- b. two bed semi-private room with shared toilet facilities.
- c. two bed semi private ward with private toilet facilities.
- d. private room with toilet facilities
- e. suite with two rooms and private bath

Semi-private and private rooms and suites are air conditioned and

telephones are installed upon request.

Attendants and Meals

One attendant may accompany a patient in a private room for a small extra charge. An attendant ticket should be obtained from the admissions clerk. Unless this ticket is available, the security personnel may ask you to leave after visiting hours.

Meals are available at the hospital dining room or may be received in the room by special arrangement with the dietary department. The room charge includes the cost of the regular Korean food served. Western food is available at additional cost if prior notice is given to the dietary department. Please place your request with the admission clerk or the nurse on duty.

Chapel Services and Religious Program

You are invited to attend the morning chapel service held each regular work day at 8:00 AM. Those who share in the hospital's Christian purpose are encouraged to minister, as they may be able, to patients or to their families on behalf of Christ. A Prayer Room on the main floor is always open for use.

Finances

The hospital system is on a cash basis and this is the preferred method of payment. Dollar and traveller's checks may be acceptable. The hospital is not authorized to receive MPC (Military Payment Certificates). Members of the Southern Presbyterian Mission should charge their authorized medical care costs. The registration clerks, cashiers and admissions clerks are prepared to allow this upon proper identification. Others who wish credit should make arrangements with the General Affairs Department next to Admissions. It will be very much appreciated if payments are made promptly and according to agreement.

Referrals

Your cooperation is solicited with regard to sending patients who are candidates for "free care". The hospital is eager to help those who need its services, but it is limited financially. There is no such thing as free care. Medical care costs money and somebody must pay for every bit of it. Therefore, when a patient

cannot pay for his own medical care someone else must pay it for him directly or indirectly. The hospital receives gifts and a small subsidy to help cover some of the costs, and so some care can be given without charge to the patient.

May we request that if and when you send a patient for "free care" that you do one of the following:

1. Authorize us by letter to charge your account up to a certain amount, or
2. Investigate personally the patient's financial circumstances and write us about it in some detail.

Please do not send a letter of introduction if the patient is going to expect special consideration because of it. Such letters are of little use in evaluating the patient's financial ability to care for himself and often result in disappointment.

Communication and Travel Directions

The telephone switchboard number is 8641 and you can reach all areas of the hospital through this number. The appointment secretary's number is 4846 and this number is limited to the one office. Operators are on duty 24 hours a day for your convenience.

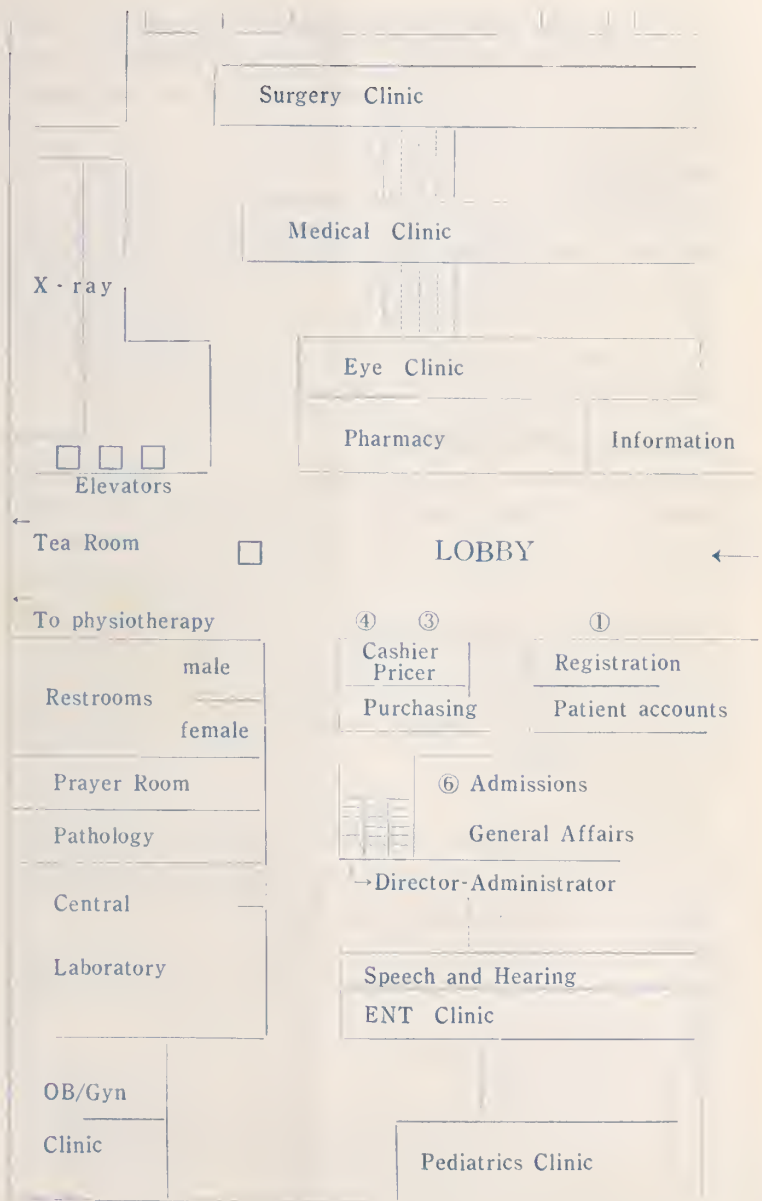
The hospital is located on the west side of the city of Jeonju (Chonju), a "long block" past the old hospital. If you are traveling by car ask for directions to the 예수병원 (Yesu Pyungwon). Any Jeonju taxi driver knows the way. Simply tell him "Yesu Pyongwon". From the train or express bus stations you will pay just slightly more than the minimum taxi fee.

We thank you for coming. We hope that your experience here is satisfactory. If you have any questions please feel free to ask at the information desk or anyone else. If you have any suggestions on how we can improve our service please call us or drop us a note.

David J. Seel, Director, Ext, 200, 280

Merrill H. Grubbs, Administrator. Ext. 203

October 1972



Christina M. Conner 24

Cho-Son-A-Ky

By Ruth G. Winant



A KOREAN BOY

Women's Board of Foreign Missions of the
Presbyterian Church

Room 818, 155 Fifth Avenue, New York

Price 2 cts.; 20 cts. a dozen



9-1 7-2 (Wor-Kil)
Cho-Son-A-Ky

By Ruth G. Winant

THE registrar sat at his desk in the bright, cheery hall of the Hugh O'Neil Academy at Syen Chun, Korea, taking the names of the new boys. Each boy carried a bundle tied, perchance, in a handkerchief, or in a piece of brightly colored cloth, while each face wore a look of expectancy.

Here a group stooped to inspect a phonograph in the hall; there a goodly number stood before a fine print of Hofmann's "Head of Christ," while a third group of new boys stood watching the old boys with a bit of yearning in their faces. After all, it was fearfully strange. They wished some boy would call them by name.

The pupils of the year before soon joined the newcomers, and after exchanging names, ages and the names of their respective home towns and the all-important question—if they had begun to walk the Jesus road, the boys went together to see the dormitory.

Such a long room! So many beds! Would they ever know which bed was theirs! A strange, choky feeling was creeping over the younger boys, who remembered their tiny rooms at home, a home suddenly grown very dear to them.

In the joys of happy school days this feeling wore away, and shouts of happy laughter echoed through the halls and in the dormitory where pillow fights prevailed in true American fashion, while studies and sports were adjusted in wise proportions.

Each boy had his own Bible, and almost every boy carried a New Testament in a pocket in his sleeve or tucked inside of his brightly colored vest. Some of the boys knew whole chapters by heart, a few knew whole books. Most of the boys were really Christians.

A cloud slowly gathered over their bright sky. The missionary had left all to come to tell them about the Lord Christ, but they? What were they doing to help tell the people of their own race of their Redeemer? They could not be missionaries, a group of boys in their teens, what could they do? Well, rice was good and meat was good, but rice and beans, with occasional vegetables was cheaper by far, so the boys who paid for and provided their own food, decided to live on beans, rice and occasional green vegetables, and to have their bread made out of brown instead of white flour, and give the money thus saved toward the salary of a missionary—a native missionary. In this way they saved one hundred dollars, which would pay a missionary's way for a year. They were so happy that they did not think very much of their plain diet, when, having counted their money they found that the required

sum was in the bank. Mr. Choi Pong Suk was to be their representative, and was to make a farewell address before the school.

For some time there had been much persecution of Christians in Korea, and innocent men and women had been taken off to prison for no reason whatever. Some had failed to worship the portrait of the emperor of Japan as it hung in the public square on his birthday, saying that they worshiped only the one true God, and their loyalty to him had been taken as a sign of disloyalty to the emperor, and they were whisked away to the prison at Seoul, the capital.

The afternoon of the day upon which Choi Pong Suk was to speak to the school, an officer entered the building and showed papers demanding that three boys in the school go with him to Seoul to answer serious charges. The superintendent asked the nature of these charges, but the officer would not say what the nature of the offense was. One thing he was sure of—he would not leave the building without them.

That night when the boys met to hear the address of their missionary, Mr. McCune was too heartsore over the missing three to dare to trust himself to speak, and asked one of his oldest boys to lead in prayer. He arose and said: "Our Father, we thank thee that to-night instead of having one missionary to speak for us of Jesus, we have four. We pray that those in the prison in Seoul may

be true to their Lord, and as Peter and Paul prayed and testified while in chains, so may these be true to thee."

Among those most filled with missionary zeal were Cho-Son-A-Ky, a boy of about sixteen years of age, and a little lame chap. These two watched with especial eagerness for any news from the capital.

Not many days after this the boys were gathered at prayers when Mr. McCune saw an officer wearing the dreaded uniform, standing in the doorway. The heads of the boys were bowed in prayer and Mr. McCune slipped out of the room and asked what he wanted. He handed the superintendent a paper bearing the names of thirty of the pupils and the names of all the native teachers.

"Must you have all these?" the teacher asked.

"Every one," said the officer.

"They are teachers and boarders in my school," said the missionary, "and I know they have done nothing against the government. Why should you demand them?"

The officer said little, but it was evident that he would not leave until he had every one whose name appeared on the list. Mr. McCune went back into the room with the paper in his hand.

Scarcely daring to look the boys in the face, Mr. McCune told them of the waiting officer, and then read the list of names. Every boy was still. Each thought of himself. Was his name

on the fateful list? Must he go to Seoul? Cho-Son-Ah's name was called and he went out, then the little, lame chap's name was called. At first he did not move. The superintendent said it a second time, then, jumping up from his seat he said, as he hobbled out into the hall to have the handcuffs put upon his wrists: "Me? Do they want me? Who'd have thought that they'd want a lame boy like me?" His tone was one of joy, and as the officer fastened his hands together he started to sing. The solo became a duet, quickly it changed to a quartet, a quintet, a sextet; then the thirty black-listed boys sang together, and those still in the schoolroom joined with them. Hear them singing, "Glory to His name!"

Now they are leaving the hall. The music is not so loud. Now in the open, it is softer still. As they pass down the road it is so faint that it sounds like angels' voices from the far-off skies, but it is still clear:

"Come to the fountain so rich and sweet;
Cast thy poor soul at the Saviour's feet;
Plunge in to-day, to be made complete;
Glory to his name!"

Two of the boys had parts of the gospel which they succeeded in hiding from the wardens, and these they distributed among the others so that each had a portion of the Word of God with him.

The tortures of those prison days never will be told. There were seventy-two sorts of tortures to be endured by

those who would not do what the guard demanded, which, in the case of the boys from the school, was to sign a paper which stated that the missionaries had conspired in a plot to kill a high official, and they meant to use some of their schoolboys in the accomplishing of their purpose. Cho-Sun-Y-Ky had refused to sign the paper, as had the others. He had been through fifty-five sorts of torture, and was so worn that his own mother would scarcely have recognized him. He was called for the fifty-sixth inquisition.

"I don't think that I can stand it," he said as his hands were tied behind his back. He was then hung up by his thumbs, while beneath his hanging body two guards played checkers. So great was his suffering that the rough guards could not look at his face, so they put a piece of white paper over it and then went on with their game. Suddenly he called. He was about to yield. The guards either did not hear or would not answer, then suddenly, I will tell it to you as he told it to his dearly loved teacher months after, "Suddenly it seemed to me that Jesus came and put his face against my face, and his hands over my agonized hands, and the next thing I knew it was morning and I was in my cell again, and my aching limbs told me that I was still living. But, oh, it was worth it all to have Jesus come that way!"



A
Dream
Come True

HAIJU, KOREA

the same disease and spreading it to their relatives and friends because of their ignorance. He longed for a place where he could gather them away from the smoke and the dust and the stuffiness, somewhere where the air was fresh and pure and the sunshine not shut out, a place where they could be taught how to get well, how to stay well and how to prevent them from spreading the dread disease. In his boy's heart was fixed the resolve to make the realization of this dream his life work.

On October 27, 1923, the first tuberculosis sanatorium in Korea was dedicated and opened, a dream come true with its dreamer, Dr. Sherwood Hall, as superintendent. But between the dreaming of the dream and its realization is story of struggle and achievement worth recording.

Upon the completion of his internship Dr. Hall spent a year in a Long Island sanatorium specializing in the treatment of tuberculosis with the purpose of going immediately to the mission field on its completion but that was the year when things were looking blackest, financially, for the Board of Foreign Missions and facing such a deficit as it did, missionaries were being called homes so there was no chance of new ones being sent out unless they raised all their funds themselves. The outlook was most discouraging. The dreamer himself was prepared to carry out his dream but the church had not the money to send him. The sanatorium wanted him to stay on at an increased



School of Hygiene for the Tuberculous (Korea's First Tuberculosis Sanatorium)
Haiju, Korea.
海州救世療養院前景



salary and it was something to be considered for there were college debts still to be paid and the work was interesting and valuable. But it was a God-given dream and could not be denied or postponed and so He opened the heart of Mrs. W. H. Woolverton who responded to the appeal for money made by the dreamer and gave funds to cover salary, travel expenses and a special course of study in London for both Dr. Sherwood Hall and his wife, and they set sail in August 1925 under appointment to Haiju, Korea.

Before Dr. Hall left New York he had learned of a bequest for a new hospital in Korea which was being held until a plan, satisfying the executor as fulfilling the terms of the will, should be proposed. Arrived in Korea Dr. Hall talked the matter over with the authorities concerned and wrote Mr. Bennett, executor of the will, of his plans for building a tuberculosis sanatorium near Haiju. These were enthusiastically approved by Mr. Bennett and so his aunt's gift, known as the Mary Verburg bequest, became available for this purpose in June 1927.

Months before this Dr. Hall and his Korean friends might have been seen tramping around the hills of Haiju looking for a desirable site that was also purchasable. It was found just on the other side of the hill from the doctor's house and seemed ideal. It was a clearing in front of a pine grove on the southern slope of the mountain, protected from high winds by elevations on either side and

commanding a wonderful view of an arm of the Yellow Sea which here makes a beautiful island-studded bay. Application was made for permission to build here but it was not forthcoming. The mayor of the city was very much opposed and held out stubbornly against it in spite of some pressure from Japanese officials. He didn't want his city crowded with tuberculosis patients. The site was too near the city and right beside the Government pine grove. He wanted to make this pine grove into a park and it would not do for the patients to go strolling there. What could be done? It was explained to the mayor that Haiju already had a share of tuberculous patients and that sanatorium patients would be far less harmful than these as they would be taught how to take care of themselves so to prevent the spread of infection. Our Japanese official friend advised us to choose another site and practically assured the permission.

Another site, several hundred yards further on and with the same southern exposure, was obtained and in March 1928 came the permission to build here as well as the approval of the plan. It is interesting to note that the Governor's signature was that of Governor Luther Pak, just transferred to Haiju and friend of Dr. Hall in his boyhood days in Pyeng Yang.

Not long after this the mayor's son became ill of tuberculosis. The mayor brought him to the hospital where he remained several weeks. After he

went home Dr. Hall continued his visits to the home until the boy was well. As a result of these contacts the mayor became the friend of the work instead of opposing it, so much so, that when a new road had to be put through to the Sanatorium he facilitated getting the permission and in addition gave Yen 400 toward its construction.

It was not easy to find a contractor who could or would put up the desired building for the sum available. Finally, however, a Chinese Christian contractor offered to erect the building at cost in memory of his wife who died of tuberculosis. The first sentence of the contract stipulated that there should be no work done on the Sabbath day and this was kept.

As soon as the weather permitted preparations were made for erecting the building. On April 13th, at a special service, the first ground was broken by Mrs. Grace Haskins of Binghamton, New York, who with her two daughters and son-in-law was spending two weeks at the home of Dr. Hall in the course of a round-the-world trip. That her visit should just coincide with the event seemed another evidence of Providence.

The Chinese contractor let out to the local Koreans as much work as he could and was besieged with men wanting to furnish him stone for the foundation. A selection was made and all was going well, the stone being broken into large or small pieces according to requirement. Some was already in the foundation when an irate grave-

owner turned up and began berating Dr. Hall for stealing his gravestones. This was a serious matter and sure enough investigation showed that some of the rock in the pile bore carving characteristic of gravestones. One of the stone images was missing from the gravesite the man claimed to own. The rascal who stole it had fled and since the particular figure was in too many pieces to be restored the owner was appeased by giving him a new gravestone.

Haiju, along with the rest of Korea, suffers with its share of the "modern Korean", the young student upstart who doesn't know what he really wants except that he wants everything different and is especially happy if he can alleviate his inferiority complex by making things difficult for the foreigner. A certain young student, fired with zeal to do a great deed for his country, conceived the bright idea of getting up a petition and arousing enough antagonism among the nearby villagers to prevent further building going on. He got some sort of petition and sent it in to the Government apparently not realizing that if the Government had not given its consent the work could not have been going on and would therefore be back of its permit. Having sent in his petition, the young student, with all the cocksureness of his type, came and ordered Dr. Hall to discontinue work.

Dr. Hall turned him over to his fellow Koreans to be dealt with and nothing more was heard of him or his petition. Some of the villagers who, ignorant of

what they were doing signed the petition have been employed at various jobs by the Sanatorium and as their property has increased in value because of the good road put through to this institution they are glad, rather than otherwise that it is there.

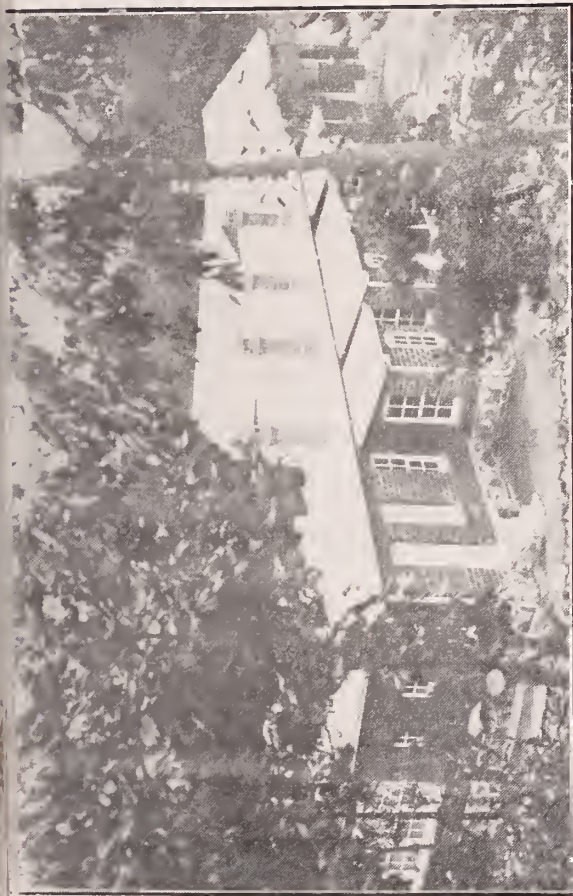
In May 1928 the corner stone was laid by Dr. Rossetta Hall, mother of the superintendent. One side is carved in English and the other in Chinese characters and is worded as follows.

**1928 In Commemoration of the Opening of
Korea's First Tuberculosis Sanatorium.**

The building was completed by the end of September and after Conference was dedicated on October 28th, 1928 by Bishop James C. Baker and opened by Dr. Marian B. Hall wife of the superintendent. A number of guests from out of town were present and the ceremony was well attended by prominent local citizen. Bishop Baker gave a splendid address in which he compared the work beginning here to that of Trudeau in the United States. Speeches were also made by Governor Pak, Mr. C. Sasaki, head of the provincial police bureau and Dean Oh of Severance, all congratulating Dr. Hall on beginning such a splendid and greatly needed work. After the ceremony the guests were shown through the building. The X-ray machine, which was at that time still in packing cases in the X-ray room awaiting the arrival of the expert to install it is now installed and

being used not only for in-patients but in diagnosis of the many cases who come for that purpose and for whom as yet there is not enough room. The quartz lamp too is in daily use. The guests were specially interested in the raised heated beds of Manchurian style combined with the Korean style heated floor, and in the individual kitchens for each patient's room. The idea Dr. Hall tried to carry out in planning the building was to construct as nearly as possible a Korean type of room, so changing it only in so as was consistent with good health. This meant raising the bed from the bad air at the floor level and providing plenty of window space to admit sunshine and fresh air. In this way the patient, when he returns home can put into practise what he learned at the sanatorium without feeling he must have a foreign style house or be unable to progress in health. The idea is not to make Koreans into foreigners but to show them how to take from Western knowledge what will benefit them and apply it to their own style of living, in other words incorporate the best from the West with the best in the East.

For the first three weeks there were only three patients and these were women. Soon however applications began to pour in from all over Korea and by the end of the month the building was full. In order to accommodate more the sun room, the treatment room and doctor's office are now being used as patient's rooms. The original intention was to take only one sex but as it did not



School of Hygiene for the Tuberculous.
(Korea's First Tuberculosis Sanatorium) Haiju, Korea.
海州救世療養院背景



seem right to discriminate on that basis the available space was divided so that men are at one end of the building and women at the other. It is hoped that the funds for the greatly needed west wing will soon be forthcoming and so provide double the accommodation for patients and a more satisfactory separation of the sexes.

In order to build the west wing the same size as the east wing it was found that all the land would be utilized leaving no space for a driveway to the front. It was decided to attempt to buy a strip of the adjoining land wide enough to permit the desired driveway. The owners were approached but flatly refused to sell saying that in the center of the land was the grave of an ancestor and to sell a strip of it, even though it did not include the gravesite, would be selling their blessing. Could a man sell his blessing? Impossible? As the landowners were wealthy and not apparently tempted by money it seemed that an impasse had been reached.

Some months passed, then last February the daughter of the man who most strongly opposed selling the land became ill. Dr. Hall was called to see her. Every day he walked back over the hills to her home and as she began to improve the father began to think over his attitude in regard to the land and decided that rather than hinder the good work being done by the Sanatorium he would sell the strip of blessing. However his change of heart didn't go deep

enough to either donate the land or even give it at a fair price. He drove his bargain and asked the top price for the land. This was more than the available funds would cover. One of the patients, a modern Korean of the worthwhile type, heard of the dilemma and out of her own meagreness paid the difference while at the same time soundly berating her fellow countryman for trying to make money out of the need of an institution built for the care of his own people. But the management was thankful to be able to get the land at all and felt that God had opened a way which seemed tightly closed. Then too this patient's gift was the first gift to the Sanatorium from a Korea though Chinese and Japanese had given in addition to Americans and British, and as such was encouraging as showing genuine interest in and appreciation of the work by one of the race for whom it is being carried on.

In November with the coming of cooler weather a practical difficulty forced itself on the superintendent. The patients' rooms were warm as they were provided with Korean floors and Manchurian beds but the treatment room, dispensary, drug room, X-ray room, laboratory and doctor's office had no other evidence of a heating system than the registers for the furnace which as yet was not and funds, for which were not. The doctor's family was already carrying all the financial burden it could and hadn't funds to advance for a furnace so the doctor wrote to friends back home

and asked them to cable if they could give a furnace. In the meantime stoves were used in two of the rooms but there was great rejoicing when the cable came saying simply "yes". By good fortune a new furnace ordered from America for an institution in Pyeng Yang, but not suitable for its needs, proved to be just what the Sanatorium wanted and was immediately available. This was installed in December and the furnace problem solved.

It was Dr. Hall's desire to establish in connection with the Sanatorium a farm where occupational therapy could be carried on. A valuable piece of land near the Sanatorium and already planted with persimmon and chestnut trees was for sale cheap. It had been the hobby of a Korean young man who died suddenly and his father, in his grief, wanted to get rid of this property which reminded him of his sorrow. This time again prayer and a letter were answered by a cabled "yes" and so the Sanatorium farm became a reality.

The very first gift for the Sanatorium was a combination moving picture and magic lantern machine given by Mrs. Jessis T. Skidmore who, since she met Dr. Hall at Suffolk Sanatorium, Long Island, had shared his enthusiasm for the establishing of a sanatorium in Korea. This gift came to Korea with the missionary for the donor was so sure the dream would be realized that she wanted her share to be ready to do its part in public health teaching by means of pictures. Last

month there came from the niece of Mrs. Verburg a beautiful Zeiss microscope for use in the laboratory. This is another evidence of the active interest taken by Mr. Bennett, his relatives and friends ever since the giving of the Verburg bequest made the Sanatorium financially possible. The money for a cottage to be known as the Edith Margaret memorial, to be used for women, was given in February. As it is not economy to build just one cottage at a time its erection must wait until the west wing can be built and the contractor brought down for the purpose. The most recent gift to the institution is that of 100 Japanese cherry trees from Mr. C. Sasaki, the official who made the Sanatorium possible by getting the permission to build in face of opposition (through educating the opponents to the need) and whose kindly and active interest has been shown in numberless ways which have meant not only encouragement but practical assistance to the enterprise. Those of you who have been in Japan at cherry blossom time will have some idea of how beautiful the Sanatorium grounds will look during April when the trees get a few years growth and are in full bloom.

Some time last year Mr. Sasaki, asked many questions about the Sanatorium and wrote down the answers in Chinese characters on an official looking document. Last January this document bore fruit in the form of a letter from the Governor-General of Korea accompanied by a check

for Yen 300 for the Sanatorium. Then last month came a still greater honour when at a special ceremony in the Haiju Government Building Dr. Hall received at the hands of Governor Pak from H. I. M. the Emperor of Japan, a certificate of merit and a gift of Yen 100 for the Sanatorium. This was indeed a great honour for such a young institution and for the man who struggled to bring it into being.

In spite of all that has been accomplished there is still a long road ahead before the Sanatorium becomes what its dreamer wants it to be and before it is adequate to meet the needs of these people. Only twenty patients can be conveniently accommodated and that leaves many on the waiting list. A few weeks ago a young man who had travelled a six days journey all the way from northern Manchuria at an expense of sixty five yen had to be turned away for lack of room for already more than eight patients had been given room by putting a bed in the treatment room and in the doctor's office.

During the short time that the Sanatorium has been operating fourteen patients have been discharged as "arrested" cases and their places immediately taken by others. The suitability of the location is shown by the fact that every patient has gained in weight from the time of his admission as well as showing improvement in symptoms. Only one case has been disappointing, that of a student who did so well at first that he thought he

knew better than the doctor and refused to follow the rules regarding rest and exercise. He was moved from the Sanatorium and his place given to one of the waiting patients willing and anxious to ' play the game '.

It is not the plan at this time to take advanced and hopeless cases. It is considered better to concentrate effort on those who can be cured, especial-ly students on whom the church has already expended large sums of money for education and who are the material from which future leaders will come. These people out in the world again will also be a means of disseminating public health facts about tuberculosis which will help prevent the spread of the disease. A number of hopeless cases which have come for help have been cared for in a small building in connection with the hospital so that their last days have been made comfortable and a serious source of infection removed from families where young children have been exposed.

Compared with the average stay of patients in a general hospital these patients are much longer in the Sanatorium and therefore that much longer under the Christian influences surrounding them. Mr. Oh, the Sanatorium Evangelist, spends all his time at the Sanatorium and finds many ways of helping the patients. He is a born teacher and every morning holds a Bible study class which the patients may attend if they wish. So far the cases not bedridden have delighted in doing this as



Governor Pak, Mr. C. Sasaki (center) and representative citizens visiting the Sanatorium on the occasion of the Imperial Gift to the Sanatorium.



Road leading to the School of Hygiene for the Tuberculous
(Korea's First Tuberculosis Sanatorium) Fainu, Korea.
涇州 救世療養院 道路

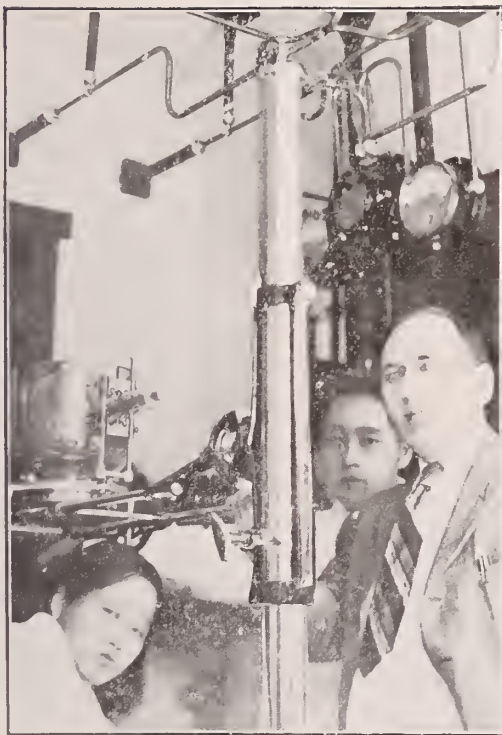
he makes the study interesting and they are glad of the opportunity to learn more about the Book. Most of the patients have been Christians when they came but the few who were not have been won to Christ during their stay and on Easter Sunday one of the patients asked and received baptism at the sanatorium. Mr. Oh is assisted in his work by Taihe, the hospital Biblewomen. Two of the women patients can play the organ and the passer by may frequently hear hymns being sung to the accompaniment of the little folding organ which can be carried from room to room, or put out on the porch and used to entertain the patients as they sit outdoors in the sun in comfortable deck chairs.

To those who have had the responsibility of organizing this work it seems that throughout God's guiding hand has been visible, that it must be in accordance with His will because of the many doors which have been opened which to all appearances were hopelessly closed, because of the friends which have been found in times of need to come forward with willing help. To all those who have taken part through prayer or work or gifts or all combined in making the dream a realization is here given heartfelt gratitude. Without such friends the work could not have been accomplished and these and more friends are needed that the work may go on and grow.

MARIAN B. HALL, M. D.
Haiju, Korea.



Ambulatory patients and Staff of the Sanatorium.



Korea's Frist Tuberculosis Sanatorium.
X-ray room and equipment.



“SAVED TO SERVE”
A group of patients who have been saved by Sanatorium treatment
and are now out winning Souls for Christ.



KOREA'S FIRST TUBERCULOSIS SANATORIUM.
Patient's room showing raised warn bed and protecting
screen to the right.



Korean Lepers



1924



Severance Hospital, Seoul, Korea

Sept. 15, 1924

Dear Children of The Sunday School:--

I know that you will all be interested to hear about the work for lepers here in Korea. I am sending you some pictures but the pictures alone do not mean much so I will tell you a story about each one. Before I tell you about the pictures, however, I will tell you a little about the work we are doing for these lepers here in Korea. I suppose that you all know something about Korca, but I wonder how many of you really know where Korca is. Lots of people think that it is somewhere in China and a good many folks think that it is an island. Both are wrong as you will see if you look in your geography. It used to be called the Hermit Kingdom because they would not allow foreigners to come in. Of course that was a long time ago. There are probably a thousand of the white race in Korea now.

There are about 20,000,000 people in this country, which is thickly settled. Like all oriental countries there are many diseases here, including the terrible disease called leprosy. Many of the Koreans think that leprosy is a punishment from God for sin, but we know that it is caused by a germ which

in many ways resembles the germ which causes tuberculosis. We have estimated that there are 20,000 people in Korea who have leprosy. This number of people would make a good sized city, if they were all together. Unfortunately they are not all together, but are scattered all over Korea, spreading the disease wherever they go. While the disease does not spread very rapidly, there are so many lepers here that it is spreading faster than we can cure it with the means now at our disposal. We are able to care for only about one leper in twenty. So for every leper we are treating, there are nineteen more going about the country spreading the disease.

1. These facts sound discouraging but there are several reasons why we are not discouraged but rather much encouraged. First of all we now have a remedy which we believe really cures this disease. Think of that! After all the centuries of despair in the leper world, hope has come at last, and these poor wretches are anxiously coming to us from far and near hoping that we can cure them. You cannot realize how terrible it is to be a leper. For thousands of years they have been the outcasts of society and have been treated worse than dogs.

2. In the second place; we are encouraged by the help which has come to us from all over the world from people who are sorry for these poor lepers and wish to aid in the work. As you may know, there are two

great societies in particular which have as their special work the helping of lepers all over the world. They are The London Mission to Lepers and The American Mission to Lepers. Both of these societies are undenominational, and are supported by the various churches. You see it is too big a job for any one church to do, so all must join hands and help in this great work. Our work in Korea is supported very largely by contributions from these two societies. Then too, I must not forget to mention the help which the Japanese Government has given us during the past two years.

Altogether we have four hospitals or homes for lepers here on this little peninsula, the largest of which is at Kwangju. We hope some day to have enough medicine and other means to care for all the lepers in Korea and we are asking all the Sunday School children to help. If everyone would help just a little the world would soon be rid of leprosy.

Now I must tell you about the pictures and then I will tell you how you can help us. The first picture shows a blind leper. His name is Chung Mal Dong. He is now thirty-three years old. When he was a small boy his father was very poor and the whole family had to live off the produce of a small field which he rented. When the rent was paid there was barely enough left to buy food and fuel and the few rags they

had for clothes. So you will not be surprised when I tell you that Chung didn't get much to eat and often went hungry. I have known of children in America who complained when they did not get just the kind of food they wanted and would not eat,



but Chung was usually ready to pass his plate for more when there was any more. When he grew older his parents apprenticed him out to another family as they were too poor to support him any longer. As he worked for his board, there was no chance for him to get ahead and save any money. In fact he was practically a slave. When he was eighteen years of age he was found to have leprosy. The disease grew worse and five years later it got so bad that he went to the Taiku Leper Hospital. This hospital is one of the four I mentioned and is under the supervision of Dr. Fletcher, one of our finest missionary physicians. By this time the disease had

affected his eyes and it was found necessary to remove one eye in the hope of saving the other. Unfortunately, he lost the sight of the other eye also and he is now entirely blind. However, before he became blind he learned to read and went to the Sunday School in the Leper Hospital where he heard the story which you all know so well. It seemed very wonderful to him, and he soon became an earnest Christian and as long as sight remained he studied the Bible eagerly. After he became blind others would read the Bible to him and he tried to memorize the verses which were read to him. As a result he has committed to memory the whole of the New Testament up to the end of First Thess., also the 53rd Chapter of Isaiah, 120 verses from Psalms, the 15th Chapter of Proverbs, and the whole of the Shorter Catechism. He has been in the Leper Hospital now for ten years and has worked faithfully for the Master whom he has learned to love, and looks forward to the day when he shall go to a better world where all is light and love, where there are no blind eyes and no suffering. Poor Chung has not had much of a chance in this world but has made good use of the little chance he had. How many of us have done as well? While his eyes are blind he has seen the true Light and is happy in his service for God there in the Leper Hospital.

The next picture shows a young man

and his wife. They look very happy, don't they? The young man's name is Choo Choon Pong (these folks have funny names) and he was in the Leper Hospital for seven years. When he went to the hospital he was only seventeen years of age but he had already had the disease for



four years. Seven years seems a long time to be in a hospital but during that time he learned to read and write both Kōreān and Chinese. This may not sound like much of a job but you ought to try to learn just one of these languages as I have been doing. After I had studied the Korean language for two years a Korean came to our door

one day. I wanted to be very polite and started to talk Korean to him. After I had talked for a while he smiled and said very apologetically, "I do not speak Japanese." He said this to me in English. Since then I have not been so anxious to show off my knowledge of the Korean language. Perhaps I should say the lack of it. However, I must finish my story. This young man was not a Christian when he came to the hospital but soon became an earnest believer, and before long was a teacher in the Leper Sunday School. Not long ago he was discharged from the Hospital as cured and he is now happily married to the young lady sitting beside him. He is the leader of the small group of Christians in his native village and, has been trying hard to be a good soldier of Jesus Christ. You see it isn't easy. When he left home he wasn't a Christian and one of the hardest things a fellow has to do is to go back to the home town where everybody knows his faults and some times do not hesitate to remind him of the things he did once when he was not a Christian. Then out here they make it pretty hard for a fellow who decides to be a Christian. They not only make fun of him but very often he is disowned and despised by his family and all his relatives. However, day by day this young man is serving Christ in his home town and telling others of the good news of salvation. Not only was he cured of his terrible disease

when he went home but he had something far better. He had found in the hospital a kind physician who healed his body, but he also found the Great Physician who healed his soul. Do you wonder that he was grateful to the missionaries who had taken him into the hospital? The seed which this young man has sown has already begun to bear fruit in the lives of those whom he has won to the faith.



This picture shows a young man with his father. Last summer I spent a few days on a great mountain in southern Korea, where I heard this man's story. I wish I could tell you all about those few days on that mountain, of the trip to the top, of the beautiful wild flowers which blossomed along the trail and on the banks of the mountain stream nearby, of the dark canyons and the towering precipices, and, most wonderful of all, about the view from the top of the mountain. I will never forget

that view As I stood on the summit of the highest peak I could see for many miles in all directions. All around me were smaller mountains, towering high in the clouds, each one a silent sentinel of the centuries, scarred by the fierce blasts of winter and scorched by the burning heat of a thousand summers, but always keeping watch over the peaceful valley below. Far below me I could see village after village, nestling in the little valleys in the shelter of the foothills, and in the distance a river, which gleamed like a band of silver in the sunlight. It was truly an inspiring sight and one which makes one bow in reverence before the mighty Architect of these great mountains. My host, one of the leading missionaries in Korea, looked out one day as he was standing at the window of his little summer home there on the top of the mountain, and saw this old man whom you see in the picture. He was surprised, for Koreans usually do not live near the top of a mountain because all kinds of spirits are supposed to dwell there. You must remember that while there are many Christians in Korea, most of the people have not yet heard the Gospel and live in fear of the evil spirits which are supposed to bring trouble, sickness, and death to those who displease them. They think that these evil spirits dwell particularly in the mountains. The missionary became acquainted with the old man gradually and learned his story. His home was thirty miles

away. He had one son who was the pride of his heart. In the Orient you know, a son is much more desired than a daughter, and the birth of a boy is always the occasion of rejoicing. About two years before this, his son, the young man in the picture, was found to have leprosy, the worst misfortune which can come to a Korean. To have the one he loved best in the world get the worst disease in the world seemed almost too much for the old man to bear. He kept thinking and wondering what he could do to help his boy to get well. He decided that if he could only do something to please the spirits, they would drive the demon out of his boy and he would get well. For hundreds of years the Koreans have believed that sickness is caused by evil spirits and much of the treatment consists in doing absurd things to drive the spirits out. The old man believed that on the top of this mountain there lived a spirit who could cure his son, so he came to live there until he could gain the favor of this spirit. He built a little hut and put a circle of poles around it. Between the poles he tied a string and on the string he put little sacks of rice. The object of all this was to keep the bad spirits out. Then he put rice on the rocks round about the hut to gain the favor of the good spirits. This done, he spent a great deal of time in prayer for the recovery of his son. He had spent several dollars for the rice which he put out for the spirits and kept very little

for himself. When the storms and heavy rains came he got soaked to the skin, as his little hut was no protection against the terrific storms of the rainy season. During these storms he would sit in his little hut on the muddy floor, shivering in the cold mountain air. He had very little clothing and such as he had was thin. It is hot on these mountains during the day but it gets quite cold sometimes at night, especially when it storms.

After hearing this sad story of misplaced faith, my host told him of the true God and of the Great Physician who could truly heal his son. The old man listened attentively to every word and gladly accepted the invitation to attend the daily family worship in the missionary's home. Altho he could read very little he tried his best to read the Gospel story for himself, spelling it out word by word. As he read of the great and precious promises of God he literally hungered for more and kept saying, "Tell me more." The missionary taught him several prayers which he soon learned, and it was not long before he became an earnest believer. He could then pray to the true God who hears and answers prayer.

I saw the old man myself and was much touched by the story of his faith. The poor fellow had cleared the paths about the house of weeds in places where he thought the missionary might want to walk. so

anxious was he to show his gratitude. When he was wet he would sometimes slip into the kitchen and get behind the stove and stand there smiling. It occurred to me that perhaps God wanted to use us in answering the man's prayer so I told the missionary I would stand responsible for half of a year's treatment for the boy. My host agreed to pay the other half so it was arranged that the son should go to the Leper Home at Kwangju nearby, and the old man hurried off to bring the boy, and was happy in the thought that God had heard his prayer and that his boy would be healed. Since his entrance to the Leper Home the boy has been treated successfully and is getting better. He also has heard the Gospel story and has found the way of Eternal Life. I hope that you will all remember the story of this old man's faith and that it will help many boys and girls to a stronger faith in God.

Another picture shows a mother with her baby in her arms. This picture has a very sad story, so sad in fact, that I will only tell you part of it. The mother's name is Kim Name



Yi. Her father died when she was only eleven year's old. Her mother was very poor and found it so difficult to support the child that she arranged for the girl to be married when she was thirteen years old. You may have heard of child marriages in the Orient. They are a great problem to the missionaries, and I am glad to say that they are not allowed in the Christian homes. Three years after her marriage the girl was found to have leprosy. For many years she suffered from the disease, gradually getting worse, until her husband finally cast her off. This is the custom here, and it is a very cruel one. It would be much kinder to kill a woman than to turn her out to beg in this way. She was then twenty-five years of age. Like all the wandering lepers she was driven from place to place like an animal, and led a miserable existence.

She was compelled to accompany some men who were wandering lepers and was helpless to resist them, being forced to live a life of shame. She was finally able to get to the Leper Hospital at Taiku and was taken in. She has lost three fingers and has suffered severely in other ways from the ravages of the disease. Her baby, however, has no signs of leprosy and it was necessary to take the baby away from the mother if the child was to be saved from the disease. Very often the children of leper parents are saved from the disease if the children are

not allowed to live with the parents. This is because they are not born with the disease. You can see now why we are so anxious to establish a separate home for these children in Korea. It is difficult to place them in private homes because the people are so afraid of leprosy. There are many hundreds of such children all over Korea. What a blessing to them and to humanity if they can be spared! If they are allowed to stay very long with the parents they are almost sure to acquire the disease. May God put it into the heart of someone to provide such a home for the children of Korea. You would think that it was terrible if you heard that several hundred children had been condemned to a horrible death, but that is just what it means if we cannot get them away from the leper parents. We cannot take these children into the leper home as they would be exposed to the disease there and we do not want to turn them out alone. Of course there are also many children who have leprosy. It is one of the hardest things the doctors in charge have to do, to turn these children away. They beg so pitifully and seem so helpless. After hearing that leper girls are almost always forced to accompany other lepers in their wanderings and compelled to live a life of shame, I was sick at heart. I told Dr. Wilson never to turn any little girls away again but to take them in and charge it to me and I would manage some way to raise the money for their care.

One of the sad things about this work is that only a few who beg for entrance to the Leper Homes can be taken in and there is almost always a crowd waiting outside, hoping and pleading to get in.

I will never forget a sight which met my eyes at the time of my first visit to the Leper Home in Kwangju. I went there to help Dr. Wilson, who is in charge of the medical work in that district, in assembling an X-ray machine which had been received at his general hospital in a badly battered condition. The doctor has charge of a busy general hospital in addition to his work for the lepers. As we walked to the hospital my attention was drawn to two women kneeling at the roadside. As we passed, they pleaded most pitifully to be taken in, and with out-stretched arms begged us to save a "poor dog's life." Dr. Wilson told me that it was a daily sight and that he hated to pass that way in going to the hospital. I thought of that other scene nearly two thousand years ago in an oriental country when two lepers kneeled at the feet of the Great Physician and were healed. As I looked at these poor creatures, who had been driven from place to place like animals, kneeling there, asking only for a chance to live, I was deeply touched, and told the doctor to take them in and charge it to me. If you could have seen the expression of hopeless misery on the faces of these women change to one of joy and grati-

tude, you would not soon forget it. During my visit there I assumed the responsibility altogether for fifteen lepers, in the faith that my friends at home would back me up. My faith was rewarded, as it was not long after I had reported this incident before funds came from friends at home to enable me to make good on my promise, and we went over the top with sufficient funds to maintain fifteen lepers for a year.

Before I close this letter, which is getting to be a pretty long one, I must tell you about one of our leper homes. I will mention the one at Kwangju because I



know most about that one. It is the largest of four leper homes in Korea. As they are all much the same a description of one will fit all pretty well. The work was started in 1909 and has been built up largely through the efforts of Dr. Wilson, the resident missionary physician. Last spring there were 565 lepers in the home. While taking the treatment many are able to be about and are taught useful trades so that when they go back to their homes they can support themselves. There are now in this home seven carpenters, nine masons, twenty shoemakers, five tanners, nine brickmakers, and a number of good farmers. During the past year four buildings have been erected by the lepers. Dr. Wilson makes it a rule that when a leper is able to do even a little work it is better for him to have some occupation, as it helps them to get well simply to get out of doors in the fresh air and sunshine. Then if they have something to do it helps to keep them contented and keeps them from worrying about themselves all the time.

They have a fine little church which they built themselves. They have a large Sunday School with fifty three classes, and they study the Bible eagerly. About 290 of them have been baptized and about 160 more are studying hard so that they may be baptized soon. During the past year 62 have been baptized. You may be surprised to hear that the children know the same

Bible stories that you have been learning in your own Sunday School.

Recently a missionary dentist gave some of the lepers a course of instruction in the rudiments of dentistry so that they could do simple dental work on the other lepers. This will help a lot to keep them in good shape while they are taking the treatment. Dr. Wilson has trained several lepers to do simple medical work. He calls them his home-made doctors. They do good work in helping to take care of the other lepers, and give such simple remedies as are needed. They also administer the hypodermic injections of ehaulmoogra oil which is now believed to be curative of leprosy, and they even do simple surgical operations. One of these leper doctors has become so proficient that he was recently called to another leper home to help in the medical work there for a time. In one month this spring he operated on twenty cases, which is pretty good, don't you think? Recently one of the doctors from our own Severance Hospital went down there to do some eye operations on lepers who were partly blind and to give them instructions as to the general care of the eyes. This is quite necessary as lepers have a great deal of eye trouble.

The last report I had from Kwangju stated that on May 1st seventy-five lepers were well enough to be discharged on parole, and in another six months about

sixty more will be ready to go. Do you realize what this means? The most loathsome disease in all the world, a disease which has been a scourge of humanity for thousands of years, a disease for which there has been no cure in all these centuries, and whose victims welcome death as a release from their sufferings, this disease is now being cured, really cured, according to our latest reports. When we think that when our Saviour lived on this earth there was no cure for this terrible disease, and that it was only through the miracles performed by Him and His disciples that any lepers were cured, is it not a wonderful thing that we can really cure this dreadful malady with the medicine which God has given us? What a happy day it is for the poor outcast lepers! Most of them are cruelly treated and live a life of hopeless, homeless misery, driven from one place to another like dogs; hungry, weary, crippled, and dying. Do you wonder that we would like to take them all in and give them this wonderful medicine? When we stop to think that the leper has absolutely no chance in the world, that is, unless we help him, no hope, and is in every respect the under dog in the battle of life, it seems inhuman to turn them away to die, denying them the mere chance to live. If the grown ups are helpless, think of the children. The very hardest part of all is to turn the children away.

A great change comes into the lives of these lepers after they are taken into the leper home. There they are treated as human beings. When they realize that they are treated kindly and are really getting well their gratitude is pathetic. After such kind treatment it is natural that they should give earnest heed to whatever the missionaries say to them, and many become Christians. They realize that it is through the Gospel and the followers of the Christian faith that they have been given a chance to live, and when the hope of eternal salvation is added to what they have already experienced of the power of such a faith, they gladly receive the Truth. The missionaries set them the example of unselfish service and they are ready to follow where we lead them. In serving one another they exemplify often in a remarkable way, the same unselfish spirit. This was shown last winter when the lepers in the home offered to give up a portion of their food in order that a group of lepers outside the home might not starve. This group had gathered there in a few miserable huts in the hope of getting into the leper home. In this way the lepers outside were helped through the cold winter months.

The boys will be interested in a picture of some leper boys who are nearly well. They are a happy crowd and you would not think to look at the picture that they once had the worst disease in the world. The children have a day school where they learn

to read and write. Over fifty children study in this school. These boys like to play and have a good time just like American boys. Compare this picture with the other one showing a group of lepers outside waiting for a chance to get in.



There is quite a crowd of little girls also. They live with the women in the home for women lepers which is about half a mile away from the home for men.

Now this is a pretty long letter. If it is too long I hope you will forgive me, for I am sure you know that I have written this letter in the hope that I might help these poor lepers. I am sure that you will want to do what you can to help. Forty dollars a year will pay all expenses for one adult leper for a year, and twenty dollars will support a child. We are able to do it for such a

small sum because the lepers help in many ways to keep the expense down to a minimum. Somehow I have felt that God put His hand on my shoulder and said to me, "Help these lepers for they are also My children, and they need a shepherd." May the Great Shepherd of the sheep guide us in all that we do to help them. I expect to return to America soon and hope that I may meet many of you children and tell you more about this work. Until I come I will appoint your Sunday School as a special committee to tell others about these lepers and their needs. Perhaps you can get some newspaper to publish this letter. Any funds for this work should be sent to Mr. W. M. Danner, Secretary, American Mission to Lepers, 156 Fifth Ave., New York City.

Tell your friends that this is the best



investment that I know of. Where could we put a dollar where it will bring such large returns in terms of human life, bodily health, and spiritual happiness?. In helping these lepers we are salvaging a waste product of humanity. These outcast lepers who are a burden and a menace to society are made over into healthy, useful citizens. When he finally is cured and goes home, he is not only well in body but has a trade which he learned in the leper home. As I said before many of these lepers become earnest Christians and are beacon lights of the Faith in their home towns. So for many reasons, this work is worth while; considered from an economic, medical, and spiritual viewpoint.

You children have been so patient in listening to this long letter that I must tell you a real bear story before I close. This is a real true bear story, not a bedtime story. Not long ago Dr. Wilson had a baby bear which became a great pet. It was the funniest thing you ever saw to see it play with the children. He would stand up on his hind legs and try to growl just like a big bear. When he got a little larger he was sent to Seoul

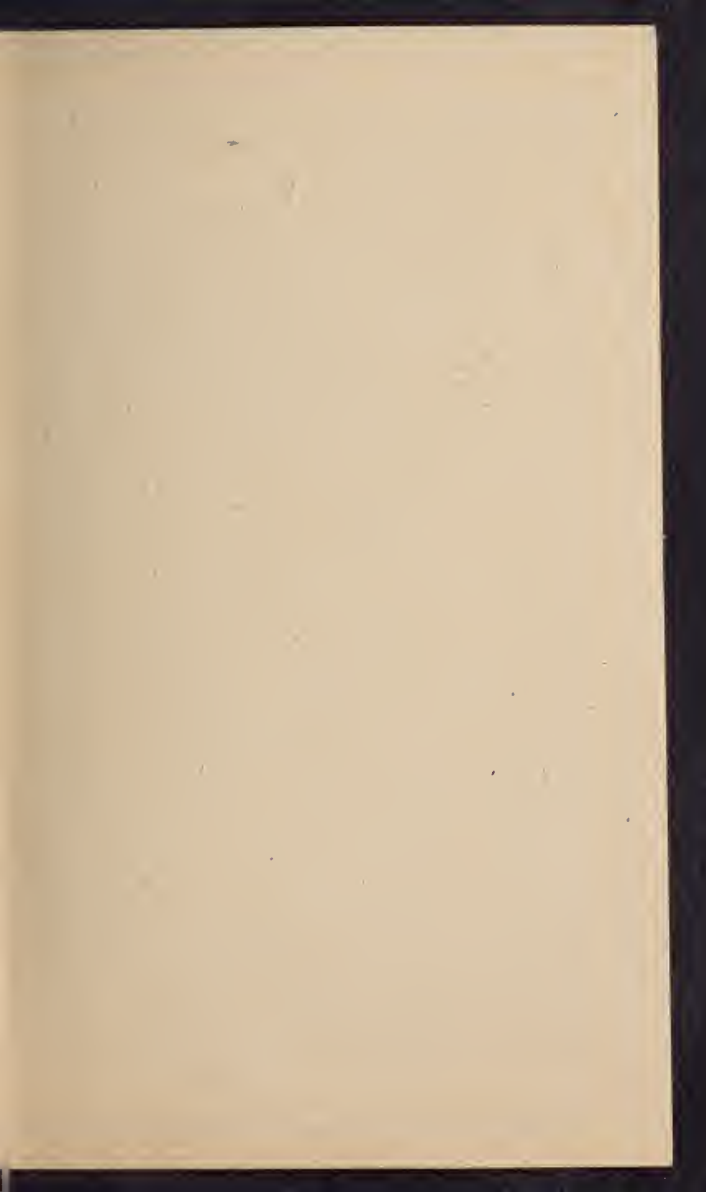


for the Zoo. Maybe you will be surprised to hear that we have a fine zoo here with tigers, lions, bears, and everything. Well, after the bear arrived we kept him on our compound for a week or two before sending him to the zoo. He was the cutest baby bear you ever saw; just like a big ball of fat and fur. Talk about curiosity! I never saw a boy or girl half so curious. Why, he came right into our kitchen one day and tipped over a pail of water just to see what was inside the pail. Another time he came into the house and went upstairs into the bathroom. He took up a bottle of lysol from the floor and tried to get the cork out with his teeth. Mrs. Hopkirk tried to take it away from him, and what do you suppose he did? Do you think he let her have it like a good little bear? Indeed, he did not, but he gave her a good bite just like a naughty child, when she tried to take the bottle away.

Some day I hope to see all of you children and tell you more about the lepers and perhaps I will tell you another story about a baby leopard I saw one day.

Affectionally yours,

C. C. Hopkirk.





Mrs. Esther Kim Pak, M.D.

Korea's First Woman Doctor



DR. PAK

By Rosetta Sherwood Hall, M.D.

PRICE THREE CENTS

Woman's Foreign Missionary Society,
Methodist Episcopal Church

36 Bromfield Street - - Boston, Mass.



Mrs. Esther Kim Pak

THE FIRST KOREAN WOMAN
DOCTOR

IN the year 1876 a girl baby came to a poor family named Kim, in the capital of Korea. At that time there were no missionaries in Korea; it was known as the "Hermit Nation." Mr. Kim and his little wife called their little baby Chyom Tong (pronounced Chum Dong). In the year 1885 some American Methodist missionaries came to Korea, and began work near the place where Mr. Kim lived, and it so happened that Mr. Kim became employed by the Rev. Mr. Appenzeller, one of these missionaries, and thus he heard about the girls' school which Mrs. M. F. Scranton opened for the Woman's Foreign Missionary Society. Mr. Kim thought it might be a good place to put one of his daughters, as she would thus get her rice and clothes, and "perhaps the new doctrine there taught wouldn't harm her much"; so, fortunately for Chyom Tong, she was the one selected, and thus became a pupil in the first school ever established for Korean girls.

Chyom Tong proved very quick to learn, and soon surpassed the other girls in the school. She studied the Bible and catechism in Korean, and she also studied Chinese and English. Little by little she began to understand the gospel truths, and she learned to abhor

lying and stealing, two of the sins so common among Koreans.

HER CONVERSION

Cyhom Tong felt the need of a clean heart, and began to pray in secret for it. When she had been in the mission school nearly a year the usual rainy season came round, and it seemed as if it rained in greater torrents than ever before. One night as Chyom Tong lay in her room listening to the heavy rainfall outside, the thought came to her that perhaps the Lord was going to punish the sins of her people with a flood, as he did in the time of Noah, which she had just learned about, and she expressed this thought to her roommate, who said she was just thinking those same thoughts. Chyom Tong suggested that they get upon their knees and confess all their sins to God, and ask him to take them away and give them clean hearts, so they would not be afraid to die. This they did, and their simple faith was rewarded; God's own peace filled their hearts, and took away all their fears, and they fell asleep God's forgiven children.

The next day Chyom Tong told the other girls about the change which had come to her heart, and invited them all to her room that night to have a little prayer meeting. She decorated her room with flowers, and got some hymn books, and they sang and prayed, and had such a good time that they decided to do it

every night. Their Korean teacher, hearing about the meeting, asked whether she might attend, and then the other women came in and this was the origin of the first woman's prayer meeting in Korea.

THE PROSPECTIVE PHYSICIAN

When Chyom Tong was about fourteen, Dr. Rosetta Sherwood was sent to Korea by the Woman's Foreign Missionary Society, to take up the medical work in the woman's hospital and dispensary, which Dr. Meta Howard had been obliged to leave the year before, on account of ill health. As the work had already been organized, and many patients had been waiting a long time to consult the woman doctor, she had to commence work in the hospital the second day after her arrival, with no knowledge of the language. As Chyom Tong by this time had outstripped all the other girls in her acquisition of English, she was sent to the hospital several hours each day to interpret for Doctor Sherwood, and together, with two or three other girls, the doctor taught her physiology, and later materia medica, while each day they received practical lessons in the dispensary in putting up drugs and learning to care for the sick. At first Chyom Tong liked the interpreting and the study better than the other part of the new work, and naturally rather shrank from surgery; but she soon learned to appreciate all, and after assisting at an operation for

harelip, surprised her friends by declaring she would like to be able to perform such an operation herself, and from that time on never gave up her determination to become a doctor, should God open the way.

ESTHER'S BAPTISM

Sunday, January 25, 1891, Chyom Tong was baptized by the Rev. F. Ohlinger, and received the name of "Esther." As in Korea a woman loses her given name when she is married, and is called by none till she becomes a mother, when she is known only as "such a one's mother," the missionaries have to give the women and girls new names in baptism, and quite frequently they use Bible names; so the name Esther was chosen for Chyom Tong. Esther said her "heart felt very happy" that day, and she clearly showed she appreciated the true import of the service.

The following quotations from Esther's letters to Doctor Sherwood will give an idea of her style of thought, and show that a Korean girl's heart is not so different from that of an American girl, after all: "My very dear friend, I will tell you one story. You are an American people, and I am Korean girl, but I love you like sister, and I want you to please love like your own sister. Jesus is our eldest brother. I do right, then I am Jesus' sister, and you are Jesus' sister too. To-day I am full of joy; to-day

I shine very bright light." Another time she writes in a different mood, probably after some reproof: "You are wise more than me. I am unwise; please think I am unwise, and forgive me 490 times, my dear doctor. I am Korean girl, you are American lady. I know your heart a little, you know my heart very well, my heart is narrow, narrow. I cannot tell how much my heart is narrow. I get angry quick; my heart is just like your stove that gets red-hot so quickly. I hope my heart will become clear just like glass, and wide just like the world. God is our Father; he helps you and me all the time, and see your heart and my heart also. God sent you out to Korea, and sent me to this house, and I think God wants me to help you many years. Please do not forget me if you will be one hundred years old, or if you go to America."

HER MARRIAGE

Time passed rapidly on, and Esther became sixteen years old; her father had died, her two elder sisters were married, and her mother and Korean friends became very anxious that Esther should be married, as most Korean girls are before the age of fourteen. As girls have to wear their hair in a long braid down the back until they are married, even the dispensary patients could not help exclaiming when they saw her: "Why, such a big girl, and not married; what can be the matter?" There is no such thing as

an unmarried woman in Korea, except the dancing girls, and perhaps a few so deformed or diseased that "go-betweens" cannot arrange a match for them. So though Esther feared marrying would interfere with her cherished idea of going sometime to America to graduate in medicine, yet she was so tormented by her relatives that she decided she would have to abide by the customs of her people. Her friends said that if the missionaries did not find a husband for her they would get one from the country; and as that meant a heathen, her missionary friends began to look around, and finally decided upon a Mr. Pak (pronounced "a" as in "par") a young man converted in Doctor Hall's work: so the engagement was arranged by a "go-between," as according to Korean custom husband and wife must not see each other until the marriage day. Doctor Sherwood's own happy marriage to Doctor Hall, though at first a great grief to Esther, later did much toward reconciling her to the idea of marrying, and she behaved very sensibly about it, as is shown by the following letter written to Mrs. Hall: "My very precious sister, how are you to-day, and my dear brother, Doctor Hall, is he quite well? I am well and happy. I was much pleased with your letter yesterday. You wrote much, and also many strange words. Now, I will tell you some strange words which I never tell. Do you know how my heart feel? Three nights I could not go to sleep, and feel troubled, because I never like

a man, and also I do not know how to sew well; but Korean custom all girls have to marry, have to be husband and wife. I could not help that, even I do not like man. If our dear Heavenly Father send Mr. Pak here, and make me his wife, I will be his wife. If God sends me anywhere I will go. I do not care about rich or poor, or high or low. You know I will not get married to one who does not like Jesus word."

MAKING RAPID PROGRESS

On May 24, 1893, they were married by the Christian ceremony. As Esther had never known any men before except Doctor Hall and a few other missionaries, it was no more than natural that she should have been at first rather disappointed in her husband, who, though quite as good and better than most Korean husbands, was of course rather different from the ideal Esther had gained from what she knew of American husbands. It was over a year before she could say she loved her husband. In the mean time, however, Esther continued faithful in her work and studies, and became more useful than ever. Veiling herself in the "green silk coat," she was now able to accompany the doctor often on her visits to the houses of the people, and as her style of hairdress now showed her to be a married woman, her earnest words were listened to with respect. She took up the study of instrumental music under the kind instruction of Mrs.

Jones and Mrs. Hulbert, and soon was able to accompany upon the organ a number of the tunes used in our Sunday afternoon services at the dispensary; she also proved an efficient leader of these meetings. Her medical training was not neglected; she became familiar with the Latin names of all the drugs in the dispensary, and compounded most of the prescriptions. She learned to administer the ether in surgical operations, and sometimes, when help was short, would hold the ether cone in one hand, and sponge the wound with the other. And thus she became familiar with the appearance and technical names of most of the diseases met with in a dispensary and hospital practise of six thousand cases a year.

AS A FOREIGN MISSIONARY

Korean people dislike living in any other place than that in which their family has lived for generations, but when Mrs. Hall asked Esther if she would be willing to go to Pyeng Yang, one hundred and eighty miles away, to work for Jesus, she replied: "I will go wherever Lord open the door for me; if he open door in Pyeng Yang, I will go; I give my body and soul and heart to the Lord; my body and my heart and my soul are all the Lord's things, and I give my life to teach my people about God, even if people kill me. I do not hope I get rich, or have many pretty things, but I want to work for Jesus most of all." So in April, 1894, she and her husband accom-

panied Doctor and Mrs. Hall to Pyeng Yang. Her missionary zeal was somewhat tried by her first experience with seasickness, but it stood the test. The following rather amusing account of this her first sea voyage Esther wrote to Dr. Mary Cutler: "I am in Pyeng Yang. We came here just to-day. I am very tired, but I want to talk to you just the same as if I were with you. I wish I could tell you all what I saw, but I am afraid I don't know how to spell these names. We left Mrs. Jones's house on Friday about eleven o'clock; we came to water, and went in a little boat and came over to the steamer. The steamer was very great and high, the very great steamer I ever saw in my life. Each side had kind of stairs made of wood and iron to help us come up. Mr. Pak and Doctor Hall helped me up. There were many, many men and dancing girls. Then we came up a stairs to our room. It was small and dark and bad smell. We were very tired, so we spread our beds and lay down. I do not remember what all, but I commenced seasick. I had very bad headache, also heartache, and I vomit and vomit all afternoon and all night. I thought I was going to die in the steamer, my mind was all gone. We all so seasick, therefore Doctor Hall called one of the seamen to help take care of the baby. Sunday we feel a little better, so we ate some gruel. On Monday we feel better, and we ate a little more gruel. We were on the steamer four days. O, we had a hard

time! On Monday afternoon we stop at Po San harbor, then we came on in a river boat. We lie down and try to sleep. We stay there all night. Mr. O., one of the earnest Christians from Pyeng Yang, came to meet us, and in the morning we read our Bible, and Mr. O. made such a good prayer. We got to Pyeng Yang that afternoon, and came in closed chairs to the house where Doctor Hall stops."

BRAVE UNDER PERSECUTION

Mr. Pak and Esther proved faithful helpers at Pyeng Yang. They were quite brave during those three days of severe persecution. Several Pyeng Yang Christians were thrown into prison. One day Mr. Pak was seized by his top-knot, beaten and kicked, and ordered to be carried off to prison, but Doctor Hall was able to rescue him, to Esther's great relief. Later, when the persecution had subsided. Esther proved efficient help to Mrs. Hall in opening the first Christian work for the women and children of this city of one hundred thousand people, called the "Sodom of Korea." After a month of most interesting and successful work the whole party were obliged, much to their regret, to return to Seoul on account of the war with Japan. After the great battle of Pyeng Yang was fought, Doctor Hall returned to follow up the work there, contracted typhus fever, and returned home to die. His last words were, to tell Mrs. Hall not to regret his going to Pyeng Yang, for

he said, "I did it for Jesus' sake, and he will reward me." Mrs. Hall decided it would be best for her to return to America for a season. Esther at once begged leave to go with her, and Mrs. Hall thought perhaps the opportunity had now come for Esther to pursue her long-cherished idea of studying medicine

IN AMERICA

and receiving permission from the mission, and a little financial help from individuals, she decided to bring her. Hesitating to separate Esther for so long a time from her husband, who had not had so good advantages even in Korea as she had had, Mrs. Hall thought it wiser to bring both. On their arrival in America Mr. Pak gave himself most industriously to the study of English, and at the same time saved enough from his earnings to help his wife quite substantially in preparing for her medical studies. February 1, 1895, Mrs. Pak entered the public school at Liberty, New York. Various friends, believing in this practical form of mission work, boarded or paid for her board month about, and she made good progress in the school-room. In September Mrs. Pak entered the Nursery and Child's Hospital of New York City, where she was able to earn her way, and at the same time pursued her studies in Latin, physics, and mathematics, and thus prepared herself to enter medical college the coming autumn.

ESTHER'S PERTINACITY

Later, knowing that Esther had several

things to discourage her, Mrs. Hall wrote to her asking her whether she was not inclined to give up the idea of becoming a regular physieian, and return to Korea with her. In her reply Esther said: "While I am here, I would like to have you live in America, but I cannot please only me; and also I do not wish to be selfish, and hinder your going back on account of me, but I like you to return and help our poor sisters before I am ready. I know God will send me a good faithful friend to help me. I do not have a mind that I will give up learning to be a doctor, if I can get into college safely. I know I will have no other chance if I give it up now, so I don't think to give it up, if it is the Lord's will. Also Mr. Pak wants me to learn to be a doctor more than anything. I will try all my best, and after I have done all my best, and can't learn, then I have to give it up, but not before."

In 1896 arrangements were made whereby Mrs. Pak entered the Woman's Medical College of Baltimore — the first Korean woman to take up the study of medicine. She obtained her degree and returned to Korea in 1900, Doctor Hall having preceded her by three years. During Esther's last college year her husband died in Baltimore of tuberculosis. During the first ten months after her return she treated nearly three thousand cases, amply fulfilling the expectations of her friends.

For ten years it was Doector Pak's privilege to continue her noble work for

her own people, and she was always ready with trained skill and loving sympathy to help them in the dispensary clinic, the hospital ward, or in their humble homes. She was also of great assistance in the Bible Institutes for women, teaching most enthusiastically any subject required from hygiene to church history.

May 28, 1909, was a crowning day for her and for those who had tried to awaken a deep interest in the education of Korea's daughters as well as sons. That day the Woman's Educational and the Woman's Enterprise societies combined in showing honors to Korea's first women college graduates, Mrs. Esther Kim Pak, M.D., and Mrs. N. K. Ha, M.A. They were invited to the capital, and were conveyed by carriages in grand style to the old Mulberry Palace grounds, where addresses were delivered, appropriate gold medals awarded to each, followed by a collation. The picture of Dr. Pak, in her college cap and gown, adorning this cover was taken at this time; it shows the gold medal with which she was decorated, and of which she was justly proud.

But already disease had laid its fell hand upon our young doctor. After several years of a brave but losing battle with tuberculosis, she laid down her work here, April 13, 1910, to receive her coronation on high.

Who will take up her work? A work now so overwhelming it cannot possibly be met with a few foreign doctors! There

160
are ~~ten~~ thousand Christian Korean women and children who, in time of pain and sickness, should have the skilled care that you would want your mother or child to have, to say nothing of the six million heathen women and children who are also looking to us more and more for such aid.

There is but one solution to the problem, to reinforce the few medical women who are at present trying to cope with the situation so that a medical school for women may be established like that in Peking, and Korean doctors like Esther Kim Pak multiplied by scores and hundreds!

The Woman's Foreign Missionary Society when thus memorialized have replied that they would do what they could, and they are seeking the needed consecrated medical women. Do *you* not know such a one, or some one with the means to send her out?

"The Holy Supper is kept, indeed,
In whatso we share with other's need;
Not what we give, but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds
three,—
Himself, his hungry neighbor, and
Me."

Condensed by the author from Chapter VIII
of the "Life of Rev. William Joseph Hall, M.D.,"
Eaton & Mains.

Jas.

A DOCTOR'S DAILY DILEMMA

Being a Plea for the Destitute Sick

BY S. H. MARTIN, M.D.

Severance Hospital. Seoul, Korea.



One of Dr. Martin's patients, picked up (with her child) from a gutter at 2:00 p. m.



The same patient a month later acting as assistant in the ward.

“The wisdom that is from above is easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.”

James 3:17.

A DOCTOR'S DAILY DILEMMA

BEING A PLEA FOR THE DESTITUTE SICK

The day broke through smoke and cloud over the South Mountain and into empty corridors with their clean smell of lysol disinfectant. The clinic workers were singing, "What a Friend we have in Jesus", making "a joyful noise unto the Lord", when the doctor with his assistants started his long round of treating the sick, and of giving bedside instruction to students, in the main wards of the Severance Hospital. Many acute cases were rapidly becoming normal, and others were patiently holding their own. Beside the bed of a unconscious young man—an attempted suicide—was the photo of a smiling modern girl. The smile was part of the cause of the poisoning. In the ward above, a young woman, with the face of a sphinx, lay staring at the ceiling. She was not sick, her pulse and temperature were normal. She was heart broken (*sok sang hesso*). Her young husband had died the night before.

But it is after 10:00 a. m. and the doctor must hurry to the clinic, where the waiting room is filled with suffering humanity waiting in turn beneath a huge painting of "Christ healing the sick", when he, too, was a practising physician. The first patient, a youth of twenty, accompanied by many uncles and aunts, sat with the shoulder blades of his emaciated chest flaring, a replica of the "Winged Victory" at the Louvre; but this picture represented defeat. What answer could be given to the anxious father's "How many days will it take to cure him?", when it was a matter of years, and, even then, no complete cure!

Many other cases such as these were seen, and one young woman of university standing was told, quietly and honestly, that she had not a weak lung, but the truth, which she already knew, was that she must be treated for tuberculosis immediately. She

received the shock with immobile features, and with a tear in each eye, and the trace of a "Mona Liza" smile playing around her lips as she said, "*Shi kata ga nai*" (It can't be helped.) She departed with faith in her heart, and six Kagawa books in one of her sleeves. One of the booklets was entitled, "The thorn in the flesh", and another "Meditations on Christ".

An old man with visible stomach cancer tried to get the doctor to tell him that it was due to indigestion, although he really knew that the demon that had seized his vitals was cancer, and there was little hope. A woman, whose husband had left for "Parts Unknown", had come to have a tumor in her lower abdomen removed. But it was not a tumor! She now works for her food only in a stranger's house, and who will take care of her in five months time when she is incapacitated by the presence of a new life, which will have to be fed? A Chinese "dancing girl" with a Shantung accent told her many woes and departed with hope and medicine. And so, throughout the day, they came and went, some with bodies eased, and others with hopes denied; some with the gratitude and the hope of the Christian, and others with the fatalism of the Orient expressed in "*Hal soo pakki oop so*" (Korean); "*Shi kata ga nai*" (Japanese); or "*Mayu fatzu*" (Chinese)—"It can't be helped."

As the sun set over West Gate prison, the doctor rushing into his overcoat, passed into his waiting-room to smell and see two perfect pictures of misery; one of the pictures holding, in an emaciated hand, a note from a well-meaning missionary. As it's the doctor's invariable rule never to leave a waiting patient, he could not leave these cases, yet he had an appointment at 5 p. m. How does one keep appointments when shadowed by members of the submerged tenth? He knew there were no empty fourth or fifth class beds (5th is charity.) He knew, too, that one case like this was being treated in the third class ward on personal account. All the charity prescription blanks were locked up. Miss S., our American "Goddess of Mercy" (*Kwannon*) had gone home. As he took off his overcoat he saw, posted on the wall, the notice that he was down to speak at College Chapel the next day. He would probably plead with the students to treat patients' souls, as well as their bodies, and here was he, a fine example of a missionary doctor, not even caring for the bodies of people five feet away

from him. They were examined, medicines were given and charged up to the long list of Kimses, Pakses and Yesses to "personal account". Of these two pictures "Misery" and "Woe", such as are often seen in the doctor's clinic, "Misery" was a deserted wife of fifty, and "Woe" was the son, with a shock of matted hair and a bony framework supporting an acute peritonitis of tubercular origin. There were no beds, "There was no room in the inn" for this mother and her son. Well! what could one do for all the unfortunates in Seoul! One was not expected to take care of all the unfortunates in Seoul! Nevertheless, here was the one opportunity in the whole day to do something really worth while. Why bother about research on dead rabbits when live pulsating humans were suffering in sadness, with only an occasional cry, "*Sal yaw chusio!*" (Please save our lives.) I could put a needle in the boy's abdomen and remove fluid, but he might die of shock and it would be considered criminal on my part if he died. To make it short, a few minutes later No. 51, the doctor's old Ford, in which all classes of people from Government officials down to opium derelicts picked up at 2.00 a. m. have ridden, was taking these people to a home of rest, warmth and good food.

Leaving them there the doctor, having opened all the glass windows of his car for ventilation rushed off to the other end of the city to a very clean Japanese home, where all was silent save the "*bara bara*" of the *tabis* (Japanese slippers) on the polished floors within, and the "*goro goro*" of the rain without. The patient, a dignified matron, with her son, told him of the onset of insidious cancer. Diagrams were drawn to illustrate the operation to be done the next day.

Elaborate bows were made and No. 51 after being driven, drenched and cleaned, was housed again for the night, or so the doctor hoped. He climbed the hill to his home, and opened the library door to find a poor woman who had been waiting two hours. She apologized as he tried to dig up from the tired depths a Christian smile of welcome. She had come to thank him for "saving someone's life", and with many words of gratitude, she placed on the table many "sticks" of eggs. She departed into the mud and rain (Koreans hate mud), and the doctor felt a lump in his throat as he saw her going off alone into the darkness and again he questioned, "Should I have sent her home in a taxi?"

And so to bed, until the roar of the city again steals to his window, and a lurid red breaks over the South Mountain, and the corridors of the city hospitals fill again with the sick and the suffering. As the doctor starts anew he wonders, "How many shall I turn away today, and how many times shall I fall short of what Christ would have me be and do?"

Two Weeks Later: * * * * *

It was again 3.00 a. m. and the express had just rushed out of the last tunnel into the moonlight when there was a frantic grinding of brakes, and then silence. The name of "Misery" had been added to the long list of suicides for that day. The boy had been admitted to the hospital and was better, but the mother had wandered away, and not wishing to live, having done her duty towards the saving of her son, had decided to end it all.

God help my heart, it was not meant to be
That this poor soul, through fault of mine,
Should enter thus eternity.
Like shadows in the moonlight, visible
By Christ alone, her spirit passed.
The moon withdrew her light ;
She lived, and loved, and had her end ;
She did not say farewell, there was no human friend,
But her footsteps fell along the tunnel's length,
Like last heart beats when the blood is spent,
Till soft, ancient, wise, the night encompassed her,
And closed her eyes in kindly death.

S. H. M.

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CLINICAL CHRISTIANITY IN CHOSEN



A. I. LUDLOW, M.D.
SEOUL, CHOSEN

CLINICAL CHRISTIANITY IN CHOSEN

A. I. LUDLOW, M.D., SEOUL, CHOSEN

MISSIONARY WORK needs not so much defense as it does demonstration. Concrete examples are worth more than theoretical discussions. The Severance Union Medical College and Hospital in Seoul, Chosen, affords an illustration of the value of missionary activity, and furnishes an example of progress toward devolution.

The Severance institution is a development of the work established by the late Dr. H. N. Allen, who arrived in Seoul in the fall of 1884 and shortly thereafter had the opportunity of saving the life of Prince Win. In gratitude, the King of Korea, as Chosen was then called, established the Royal Korean Hospital in Seoul and appointed Dr. Allen to take charge.

In 1884 the hospital was taken over by the Presbyterian Church in the U. S. A. and placed in charge of Dr. O. R. Avison who later became the first president of the Severance Union Medical College. Ten years later, Dr. J. W. Hirst was appointed to assist Dr. Avison.

The first medical students were received in 1900. There were no textbooks except such as grew out of the lessons as they were given, no classrooms except such hospital rooms as might happen to be empty, and little equipment except a few operating instruments and a single microscope.

Great as were these handicaps, the first seven students were graduated in June 1908. The Japanese Resident General, Prince Ito, honored the occasion by himself presenting the diplomas to the graduates and granting them license to practice medicine without further government examination.

The institution became a union work in 1912 and received the name of the "Severance Union Medical College and Hospital," in honor of its founder, Mr. L. H. Severance.

At the time of my appointment to Severance and arrival in Seoul, January 1912, all the work was still being carried on in one small hospital. To this have been added a dormitory for the Korean nurses, a building for the medical college and clinics, an isolation building, a large addition to the original hospital (The Severance-Prentiss Wing), an addition to the isolation building for the care of patients with tuberculosis, a dental building (one of the best in Asia), a small ward for mental patients, a new surgical suite, and last but not least a fine new laboratory (Anatomy, Bacteriology and Pathology) built with funds contributed largely by Koreans.

In 1912 there were only thirteen graduates from the medical college and four graduates from the Nurses' Training School. Up to date, 394 have graduated in medicine and 172 in nursing.

For several years there have been about 300 applicants for admission to the medical college, of whom only forty to forty-five can be received. The present enrollment of the medical college is 183.

In 1934, designation was granted by the Educational Department of Japan, whereby graduates of Severance Union Medical College will receive license to practice medicine in any part of the Japanese Empire and in all countries having reciprocity with Japan.

The faculty meetings in the early days were presided over by a foreigner; foreign members were in predominance; most of the discussions were in English; the Korean members spoke, as a rule, only when urged to do so, and rarely did they vote contrary to the foreign members.

The present faculty is composed of four British, three American and twelve Korean professors with an assistant teaching staff of six Korean and five Japanese lecturers.

Faculty meetings are now presided over by a Korean; Koreans are in predominance; discussions are mostly in Korean; and the Koreans do not hesitate to express their opinions nor to vote contrary to the foreign members.

The question of the Christian character of the staff and of students, and of the general Christian influence is of vital importance. There can be no doubt as to the difficulty of maintaining a

spiritual glow in a complex organization as compared with a simple one, such as the so-called one man hospital.

As one attempts to evaluate Christian character, he is confronted with the words, "Judge not that ye be not judged." It is not so much a question of Korean or foreign control as it is of individual Christian character. A Korean called upon to pray at a time of crisis exclaimed, "O Lord, the crisis is in my heart!"

The Severance Union Medical College charter provides that "all managers, officers, members of the faculty, and all instructors must be believers in and followers of the doctrines contained in the Christian Bible." Long before this was written in the college charter, the founders and those later associated with them resolved to devote themselves to the "unfolding of personality," on a Christian basis. To accomplish this they resolved to follow the example of Christ who lived with his disciples until he lived through them.

During the first years of my personal career in America and the past twenty-four years in Chosen, it has been my good fortune to work with many colleagues of sterling character and ability.

Among these, many examples might be given but space permits of only brief accounts of three of my Korean associates, Drs. Koh, Lee and Oh.

Dr. M. U. Koh

Dr. M. U. Koh was born in Haiju, Chosen, on March 13, 1883. In early childhood he studied the Chinese characters and then entered the Presbyterian mission school in Fusan. He assisted in the mission hospital in the same place from 1896 to 1909. He spent a year in Tokyo, studying Japanese. In 1910, he was one of a thousand applicants who took the examination for entrance to the first class of the Government Medical College in Seoul, ranking twenty-third in the examination. After a year and a half in the government college he entered the Severance Union Medical College and graduated in 1913. He served as interne in Severance Hospital from 1913 to 1914. He was the first graduate to pass the Government Examination for License to Practice Medicine in Chosen, in August 1913.

From 1914 until 1920 he had charge of the medical work of the Suan Gold Mines, and while there organized a primary school and a small church among the Korean mine employees. He returned to Severance Union Medical College and Hospital in 1920. Later, he went to America and, after six months of study in the New York Post-Graduate Medical School, entered the Long Island Hospital Medical College where he received his degree of M.D. in June 1928. This same year his eldest daughter graduated from the Ewha College (Department of Music) in Seoul, and after two years of post-graduate study at Wesleyan College, Georgia, returned to Chosen where she is teaching music in a Theological Seminary in Seoul. His second daughter graduated from Doshisha College in Kyoto, Japan. She was the only Korean in the class of 138, the youngest member and one of the best in scholarship.

She has completed three years' work at the University of Michigan and will be the second Korean woman to receive the degree of Ph.D. She has also returned to Chosen and has been appointed Professor of English at the Ewha College in Seoul.

Dr. Koh upon his return to Chosen in July 1928 again took up his work in the surgical department and has received his full qualifications from the Educational Department of the Government General of Chosen.

Dr. Y. S. Lee

Dr. Y. S. Lee was born in Pyengyang, Chosen, on October 12, 1894. After graduating from the Severance Union Medical College in 1919, he went to China where he served as a member of the surgical staff of the Peiping Union Medical College. Upon the completion of his two-and-a-half years' service, the surgeon in charge wrote thus of Dr. Lee: "He has been a consistently hard and conscientious worker, with the interest of the patients and the service always at heart. He has taken responsibility well; has been quick to size up situations and act accordingly; has been thoughtful and considerate in all his relations with patients, nurses and doctors; has mastered English so that he both speaks and writes extremely well; has developed beyond his opportunities and responsibilities; and has shown high ideals in his surgical work.

I am pleased to have been associated with him so closely and consider you fortunate to have such a man working with you. We will always be glad to receive any Koreans of Lee's type whom you may see fit to send us for work."

In the following two years, spent in the surgical service at Severance Hospital, Dr. Lee more than fulfilled every word of the above recommendation. Like Dr. Koh, he also was elected an elder of the South Gate Church shortly after joining our staff. He went to America in September 1924, entering the senior class of Northwestern University Medical School and graduating the following June. Through his own effort he secured an internship in the Hospital for Ruptured and Crippled in New York City, where he had a year of good training in Orthopedic Surgery.

The two years of study abroad having been utilized to such good advantage, Dr. Lee returned to Chosen in October 1926 and again took up his work on the surgical staff of the Severance Union Medical College, this time as a full member of the faculty. In June 1927 he received his qualifications as a teacher from the Educational Department of the Government. Words are inadequate to express my appreciation of the way in which Dr. Lee carried on the work of the surgical department during the period of June 1927 to June 1928, when both Dr. Koh and myself were in America.

Dr. Lee has recently completed his work for the "Hakase" degree (something like our Ph.D.).

Looking back twenty-four years to conditions upon my arrival in Chosen, it is hard to realize the great progress which has been made in surgery, in such a comparatively short time, and it gives us a great thrill to know that we now have Koreans, such as Dr. M. U. Koh and Dr. Y. S. Lee, who can take their place side by side with the best surgeons of other countries.

Dr. K. S. Oh

On October 4, 1878, in the ancient city of Kongju, the cry of a Korean infant announced the beginning of the twenty-second generation of the Oh family. True to the traditions of his ancestors,

this son was thoroughly instructed in Chinese, and in the fall of 1894 entered Pai Chai Academy of the Northern Methodist Mission in Seoul. Not many months elapsed before he was baptized by Rev. H. G. Appenzeller, and the subsequent years proved this student to be a most sincere follower of the Master.

Dr. A. J. A. Alexander, a former missionary of the Southern Presbyterian Church, recognized great possibilities in young Oh, now a graduate from the Academy, and offered to take him to America for further study. Oh accepted this opportunity with great eagerness, and, after spending two years at Centre College in Danville, Ky., took a course in medicine, receiving in 1907 the degree of M.D. from the Hospital College of Medicine (now the University of Louisville).

After his return home, Dr. Oh was appointed to the staff of the Severance Union Medical College as a representative of the Southern Presbyterian Mission. In this capacity Dr. Oh has been a most valuable asset to the Severance institution. A year of special post-graduate study in diseases of the skin at the Tokyo Imperial University and his efficient direction of this department at Severance have given him general recognition as one of the best authorities on this subject in Chosen.

The election of Dr. Oh, in 1920, as Dean of the Severance Union Medical College marked an important advance in the history of the school. This office he held until 1929, when he went on sabbatical leave, visiting the United States, Canada, and taking post-graduate work in London and Vienna. From April 1931 to March 1932, during the absence of both the president and vice president, Dr. Oh served as acting president. He displayed great ability in administration, winning the hearty support and esteem of the entire staff. At the meeting of the Severance Board of Managers on March 31, 1932, Dr. Oh was elected vice president, and on Feb. 16, 1934, was the unanimous choice as the first Korean president of the Severance Union Medical College.

Dr. Oh's activities are far from being limited to his duties in the Medical College. Soon after coming to Severance he was elected a member of the Board of Directors of the Seoul Central Y. M. C. A. and became an active member of the West Gate

Church. The appeals of so many beggar boys on the streets of Seoul moved Dr. Oh to special effort in their behalf, and in 1920 he was one of the organizers of a society to care for orphans. This work has grown into the Seoul Orphanage Home. It is a joy to witness the devotion of the orphan boys as they rush up to Dr. Oh, shouting, "Uncle! Uncle!"

A member of the Mindong Public School Educational Committee, a director for public social work in the city of Seoul, a member of the Leper Committee of Korea, a municipal councillor of Seoul, chairman of the Society for Abolition of Prostitution, and Secretary of the Society for Prevention of Cruelty to Animals, a member of the Union Charity Committee, and a member of the Christian Literature Society Executive Committee, Dr. Oh exerts a powerful influence for good in the community.

Every step in the evolution of a missionary institution should bring with it an increasing devolution. With a Korean president, a Korean dean, a Korean hospital superintendent, and the Koreans in charge of most of the departments of the Medical College, devolution is well advanced at Severance.

The missionary must adjust himself in such a way that his cooperation is as valuable, if not more so than his leadership. It is not so much a question of a man's "increasing or decreasing" as it is of increasing cooperation.

The Koreans have appreciated foreign assistance and have given assurance of its desirability as long as it is rendered in a spirit of Christian cooperation.



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GIFTS TO LEPERS.

The picture on the reverse side shows the gifts of clothing which have been sent to the lepers being distributed. You will notice that the ordinary Korean suit is only cotton. The winters here are cold, so old warm woolen clothes mean much to their comfort. Often a man wears a woman's coat and the woman will be wearing a man's suit, but this does not matter.

Dr. Ree, "our home made doctor," is seen at the extreme left. Next to him, in the black coat, is the Big Boss, Elder Kim, a grand old man.

You can see many children scattered in the crowd. There are about one hundred children in the colony.

The best thing to send to us is old warm clothes, for men or women. Shoes, caps or any kind of clothing, small or large, will be used. Khaki is especially needed for the shopmen.

The lepers just had field day and many of these supplies were used as prizes after the races.

R. M. WILSON,
Kwangju, Korea.



Picture No. 1 shows an old bear that tried to corner me in a close bamboo thicket and being forced to do so I brained him with one load of no 5 bird shot at about 6 feet distance. He thought he had my market cornered.

A group of Koreans had tried to kill him with picks and hoes to get his gall bladder but he almost got their gall bladders for he killed one old man and injured four others, all of whom we took into the hospital.

After shooting him there was a hot debate as to whose property he was, their claim being they had seen him first but my claim was that I bagged him. After two hours debate upon the subject we compromised by them taking half the meat and the entire gall bladder and we taking the skin and half the meat.

Mr. Preston was with me and we always call this "Me and betsys bear". I spent nearly all the next day patching up the wounds of these five injured men.

The other picture shows Mr. J. B. Reynolds and myself after pig hunt. Got these two pig in two days and also two deer and a good number of



pheasants. The pig do great damage to the crops and just now the Koreans are begging that we come out and destroy them. Of course it takes strong begging to get me to go. The Koreans eat the hot blood of the pig as a great medicine. It is supposed to restore vogour and health. Often a few rich men will tag along several days after us in order to get the blood. It must be hot and fresh. Bears fat is fine for sores they say.

The bears gall is mixed with human milk and used for sore eyes. Must be great stuff.

Come over and lets have a little hunt.

Yours truly,

R. M. Wilson.



At left, fingers of blind trace John 3;16. At right, deaf and dumb give it in sign language.

"The People That Sat In Darkness Saw A Great Light."

Certain pictures flash thru' the mind of a Korea missionary at the mention of blind boys;—the haunting hopelessness of faces too often pale with ill health, the unfeeling glances of the crowd as the boy with his staff comes tap-tapping along the busy street. Perhaps in your search for lost sheep you have come upon such a scene as this, far off the beaten path. Loud, rough voices greet you in the courtyard, but in an inner room a young man with the marks of suffering on his face and a refinement, strangely contrasting with his surroundings, sits, just sits with folded hands, blind and partially crippled. Yes, he has heard the Good News and as you speak the Name of Jesus, a beautiful light breaks over his face. Indeed he has not forgotten Him of Whom he had heard thru' a native evangelist some time before. But he was the only one in the village to respond to the message; there is no one to lead him to the little church some "li" distant. True, he had several times felt his way alone across the paddy fields, the last time daring a beating from antagonistic parents, but he had fallen and hurt himself, so that now he is permitted no freedom, a virtual prisoner. You think, "If only he might learn to read and thru' His Word have close fellowship with the One who opens blind eyes!"

You turn another page of Memory's Album. Here is another blind boy, this time an orphan. Where does he sleep? Where does he eat? From one house to another in the village he goes. Clever with his hands, he has made himself useful in odd jobs and the Christians have been kind to him. Over two years ago he accepted Christ and Oh! how he would love to be able to read for himself in the Braille, God's precious Word. He has heard of the new

Institute for Blind and Deaf Boys in Pyengyang, but there is no dormitory as yet and no fund to help such as he. Yet here is the material, perhaps, for a blind evangelist—who knows.

This little school or rather institute visioned by Mrs. Alice Fish Moffett many years ago and resuscitated in '34, has already branched out to include the deaf and dumb. It is the only place under Christian auspices in Korea where a blind or deaf boy may be sent, and as such may justly claim our prayerful interest. The foremost need is that the eyes and ears of the Korean church may be opened to their responsibility toward these, their own. A good beginning has been made along this line. In fact, it was the agitation of a group of Christian blind men which captured the attention of some city pastors, who, with the help of Dr. Moffett, launched out on this venture of faith to demonstrate the love of Christ. The local city churches have accepted a certain financial responsibility for the running expenses but aside from this small amount there is no guaranteed support. A good site has been donated by Dr. Moffett and the blind of Pyengyang, in sacri ficial giving, followed by the parents of deaf and dumb students, have set the pace by contributing the first 900 yen toward the building fund! The very modest building program includes a simple dormitory, class room and industrial work quarters. Heavily burdened as they are, none of our mission boards can be approached concerning this need. Lee Chang Ho Moksa, former pastor of South Gate church, who has refused other calls and is giving full time, for the present, to the organization and development of this work, is confident that if only the boys may be settled in adequate quarters, the Korean Presbyterian Christians throughout Korea will be able to assume all responsibility

for running expenses, since our Korean General Assembly has put its stamp of approval on the effort. Just as the institute for blind girls under the care of our Methodist colleagues has so nobly served the whole of Korea, this light house for both blind and deaf boys ought to and aims to serve the whole country (from a Christian viewpoint). But if it is to be more than local in sphere, some of the facts of this work must be broadcasted.

Now what? First, your prayers, not merely for the temporal needs, but that here blind and deaf boys may be truly nurtured in the Christian life, to become torch bearers in the dark places. Then, will you who are missionaries endeavor to interest your Christians in the blind and deaf in your own districts and seek to lay on their hearts the possibilities and needs of the institute here. Also, perhaps you can help to make contacts in the homelands with those particularly interested in blind or deaf, who so literally "sit in darkness."

Not Cold Figures but Warm Facts!

Blind students—15, in 3 classes.

Deaf and dumb—20, in 2 classes.

Paid workers—4.

Volunteer blind teachers, who receive small recompense—4.

Temporary Quarters (available for limited time)—Moffett Memorial Building.

Present Budget—yen2000.

Annual Contribution of Pyengyang city churches—yen500.

Members of Board of Control include—3 city pastors, 6 leading elders, and 1 missionary, Rev. H. J. Hill, who will be glad to answer any questions.

Address, Pyengyang, Chosen.

May 1913 - May 1914

KOANG HYOE NYO WON
(WOMAN'S HOSPITAL OF EXTENDED GRACE)
and
WOMAN'S MEDICAL CLASS.
PYENG YANG.

ROSETTA S. HALL, M. D.
MARY M. CUTLER, M. D.

A REVIEW of the twelve months' work, beginning May 1st. 1913, shows more accomplished than we dared hope in the face of Dr. Hall's illness, the time Dr. Cutler spent in over-seeing repairs on buildings, walls and grounds and the unusable state of much of the hospital while the relaying of its six native floors and the installing of the hot-water heating plant and the plumbing fixtures throughout the building was in progress.

THE NON-ARRIVAL of certain fixtures leaves some of the plumbing still unfinished BUT THE CONVENIENCE AND LABOR-SAVING of what is done and the comfort of a thoroughly warm building during the cold weather has called forth expressions of gratitude intended for those at home who provided the things and for Mr. Hylton who so painstakingly installed them. Most of the sinks and faucets being in place we can soon put our last ward in order and fix up a suitable place for our laboratory apparatus.

HOW CAN "183 HOSPITAL PATIENTS TREATED A TOTAL OF 3705 DAYS AND NIGHTS," "91 OUT CALLS MADE"; "5822 DISPENSARY PATIENTS SEEN"; "5 MEDICAL STUDENTS, 5 NURSES, AND 5 OF THE 'HELP' UNDER INSTRUCTION"; AND "THE GOSPEL PREACHED TO AND PRAYERS HELD WITH THE SAME AS OVER 25000 PEOPLE ONCE EACH" give an adequate idea of the year's work?—of the recital of all the ailments listened to; of the sufferings relieved and efforts to mitigate those which proved unrelievable; of the hours of hard work and anxiety, backache and loss of sleep, sympathy and self-denial freely bestowed by nurses and doctors; of the drugs and instruments ordered, invoices checked off, ointments made, powders weighed

and folded, capsules filled and mixtures compounded before the thousands of prescriptions could be dispensed; or of the physical, chemical and microscopical examinations made, dressings applied, teeth extracted, operations performed, and children born; to say nothing of the faithful labors of the teachers, Bible-women, cook, laundress, scrubwoman, janitor, man-of-all-work, or the blind girls who give massage and attend the dispensary door where they ticket every patient's shoes when she enters to return the same when she goes?

ALMOST EVERY DISEASE to which flesh is heir, including some very unique and rare ones, has presented itself for treatment; and an ever increasing proportion of cases come to us from both the Koreans and the Japanese with diseases peculiar to women. A few days ago one of our nurses who had about eighteen months of her training in a General Hospital in charge of an American male doctor and lady nurse, exclaimed her surprise at the number and variety of these cases, saying she had never seen nor heard tell of the like before, and thought they must be peculiar to this part of the country! She thus artlessly confirmed our belief that but few of these patients will go to male doctors.

AMONG OUR WARD PATIENTS have been two Japanese ladies, four of our W. F. M. S. workers and two other foreigners. Largest number of ward patients per day, 22; largest at the dispensary, 135.

THOUGH OUR PATIENTS, due to reasons before mentioned, have numbered less by a couple of thousand than last year, yet our receipts are greater and more than equal the amount we receive from our Woman's Foreign Missionary Society. Thus our work grows more and more self-supporting.

62% OF THE PATIENTS WERE NON-CHRISTIAN this year, and though the proportion of these who became Christians is no doubt as great as last year, yet owing to the absence of Bible-woman Whang chaperoning the medical class in Seoul a third of the year the results

for that time were not tabulated at the first M. E. church where most of the patients are induced to attend, it being the one nearest the hospital, but she and Bible-woman Tyang together report 88 who gave in their names as seekers, 37 became probationers, and 33 were baptized. Last year there were 398 seekers, 200 probationers and 59 baptized. These women have also followed up our work in dispensary and hospital by making some 1140 visits in the homes of patients where 5095 people were taught; they have also conducted S. S. classes, cottage-prayermeetings, helped with 28 funerals and sold 310 portions of Scripture and health pamphlets, beside the many of the latter we sell in the consulting-room. Mrs. Tyang has held a weekly prayer-meeting for the blind and deaf girls at their dormitory; also made a fifteen day itinerating trip to three villages where she held two classes of several days each, visited in the homes and took the names of 13 new people who promised to believe. The attendance at dispensary prayers conducted by Helen Hong, Mrs. Tyang, and Mrs. Whang has numbered 6983, while the attendance at the hospital morning prayers has been 9342, and at evening prayers 3100.

ANNA SONG (OKPUNNIE, "THE HAPPIEST GIRL IN KOREA") is still with us, receiving the daily dressing of the spinal abscess added to her list of trials, but she continues cheerfully to help in various ways, teaching the patients the Gospel story which means so much to her, or to memorize Bible verses and the Lord's Prayer, or how to read and write.

33 $\frac{1}{3}$ % OF OUR PATIENTS READ AND WRITE.....we remember when it was but 3%. It keeps about pace with the per cent of Christians.

OF THE CHRISTIANS a small per cent is Roman Catholic, 41% is Methodist Episcopal and 57% Presbyterian. Though I understand a majority of the Presbyterian missionaries do *not* unite with us in asking their Board to send an associate woman physician to do *their*

share of this work (thus making it union) yet it may be noted that the Koreans whom we come to serve do thus unite in actions that speak louder than words. Last year when we reported 50% of our Christian patients Presbyterian, one might have supposed it due to the physician in charge of the Presbyterian General Hospital being on furlo and the hospital practically closed, but though he is on duty again this year the percentage of Presbyterian patients at our Woman's Hospital has increased; and so we and your Korean constituency continue to ask the Presbyterian Board to send out one or more women physicians to tide over the time until there be a good supply of Korean women physicians. In this connection we are pleased to report that Mrs. Grace Lee, our medical assistant for the past five years has been granted a GOVERNMENT LICENSE to work as a medical practitioner; she has the honor of being the first Korean woman thus licensed.

OUR TWO GRADUATE NURSES, are faithful and as indispensable as ever. Mrs. Martha Kim acts as Head Nurse and Hospital Matron and Mrs. Lee assists Dr. Hall in Dispensary and Out-Call work, and together with Mrs. Susan No Pak, a former hospital assistant, has begun to take a course in Midwifery at the Charity Hospital.

OUR TWO PUPIL NURSES, beside the faithful work done in hospital and dispensary, have won words of praise while nursing in six homes and their earnings have added to our "receipts". One went to Seoul in April to take final examinations and graduated in May. Her place is filled here by a nurse transferred from another Training School.

IN OUR PROBATIONER RANKS we have kept three nurses for more than a year because their preliminary education had to be brought up to the standard. We hope soon to put them into uniform and to advance them to their rightful grade among the pupil nurses.

BESIDE THE CONSTANT INSTRUCTION of nurses and probationers in practical nursing by the doctors and



CORNERED FOR THE PHOTOGRAPHER.

2 NURSES, 4 MEDICAL, AND 4 SURGICAL PATIENTS AND 3 MOTHERS WITH 3 NEW-BORN BABES

"OUR 5 MEDICAL STUDENTS"
AND THREE MORE IN PREPARATION



1

2

3



DR. CUTLER, NURSING STAFF AND CONVALESCING PATIENTS

graduate nurses, almost daily class instruction under competent teachers has been given in the Japanese language; arithmetic; penmanship; Hygiene; Anatomy and Physiology; and in Science, Practice and Ethics of Nursing. Five of our "Help" who give promise of nurse "timber" attend such classes as are suitable for them. Our nurses have also seen the work at the city Military and Charity Hospitals where they gained much useful information.

DOCTORS ~~AND~~ ^{or} GRADUATE NURSES HAVE TAUGHT Hygiene regularly in all the women's Bible Institutes held in the city, and some of those taught have in turn taught it to their country classes and report the women listening with great enthusiasm, and at once putting into practice some of the things learned. A wide and needy field is this for medical women. Preventive Medicine, as it should, is becoming more and more appreciated the world over.

OUR 5 MEDICAL STUDENTS took lessons in the Japanese language beside continuing their regular course of study until last July, and some regular lectures were given by doctors from the Charity and Military Hospitals thro the courtesy of Drs. Saburi and Satomura. The students passed creditable examinations on the year's work.

Permission from home having come to avail ourselves of the kind offer of the Medical School of the Government General to extend the privileges of that school to Korean women, we closed, planning for the students to go to Seoul September 1st. to continue their course in the Government School. But during vacation two of our best students got the "go to America to study medicine" fever and are teaching and studying English in preparation. The other three and a new student went to Seoul ^{even} though the parents of three were unable to meet half their expenses, for the Government School had fixed and partly furnished for them a dormitory between the one occupied by the three Japanese lady phy-

sicians connected with its hospital and the one for its Korean pupil nurses and, tho there was little appropriated for 1913, funds were at hand from personal friends who had helped earlier in the year and from whom we have promises of "more to follow" because they believe there ought to be an ample number of Korean women physicians, ^{thus} so we were able to complete the furnishings and pay for the traveling expenses, the chaperons, the books, and a monthly allowance of food for those students who needed, —they understanding however, that all they receive for food is to be returned as soon as they graduate and earn money, so it can be used again to aid other women medical students.

Probably no freshman ever entered college with a greater mixture of trepidation and courage than did these four young women. With them, we much appreciate the kind offices of Mrs. Hattori, the Christian Japanese lady who took post-graduate work at the Bellevue Hospital Training School for Nurses, New York City, and was given special oversight of these medical students by Surgeon General Fugita, the broadminded president of this institution and the general administrator of medical work in Korea, who, with Dr. Sato, the able Dean of the Medical School, certainly have planned wisely and conducted everything with great care. The only complaint from our women students is their deficient knowledge of Japanese, but their teachers speak highly of their conduct and studiousness and encouragingly of their progress. We were disappointed because one did not return after the holidays... her brother in America urges her to come there to finish her course.....and another says she cannot continue because she knows too little Japanese and can never pay back her educational loan if she is so many years in school.

However, a Seoul young woman at her own expense, entered the school in April; two Korean women are studying in Tokyo Woman's Medical College; at least four more well educated girls whom we know are laying

definite plans to study medicine; and the parents of others continue to consult us as to the preliminary requirements. When we remember it took a dozen years for the *first* class of Korean men to graduate in medicine we are not discouraged but very hopeful that the near future will produce a creditable lot of Korean women physicians.

WE WISH TO EXPRESS OUR SINCERE THANKS to the missionaries and others residing in Korea for their help and kindnesses, financial and otherwise, as well as to the loyal supporters of our work in the homeland and the faithful friends who sent money by letter, picture cards and other useful things by parcel post, and most generous supplies in Mission-boxes from Baltimore, Md., and Germantown, Philadelphia, Pennsylvania.

SPACE FORBIDS NARRATING many touching incidents in connection with our patients, especially some of those who travel many weary miles to get relief from protracted suffering. Again we had more patients from a distance than from the city itself,—the greater half come from within a radius of 100 Korean li (3 li make one mile), there were scores from 200 to 400 li, 18 from 500 li and a few from even greater distances. One does not have to go to the country to preach to country people,—visit our waiting-room and wards.

AT THE CHRISTMAS FESTIVAL some were badly injured in a panic among the non-Christian part of the audience in the church and were brought to our hospital. One of these had withstood Christian teaching when well and now was too ill to *listen* to “preaching” but did not fail to *observe* “Christ’s teachings exemplified” in the care she and others received from strangers, without money and without price, and soon after going home she began to “believe” and now faithfully attends church.

May we be permitted thus to preach Christ for many years to come.

DEPARTMENT FOR THE BLIND AND THE DEAF,
PYONG YANG.

FIFTEENTH ANNUAL REPORT.

DR. ROSETTA S. HALL, DIRECTOR.



Our department for the blind and the deaf has more nearly reached my ideal this year; those pupils in it above the special preparatory grade are sharing class-rooms with the normal children in Mr. Billings' day school for boys, Miss Robbins' day school for girls, and Miss Haynes' Higher school for girls, thus sharing with their more fortunate school-mates the advantages of foreign principals, Korean and Japanese teachers, the school-buildings and equipment such as I am

thoroughly convinced is not only their right but is better for them, their fellow pupils, and the communities of which. I am sure, they will prove intelligent and useful members.

The total registration for the year has been 39, as follows: 10 blind girls, 1 deaf-mute girl, and 6 deaf-mute boys in the special preparatory department; 8 blind girls, 1 deaf girl and 3 deaf boys in the first year of the primary; 2 blind girls and 1 deaf boy in the 2nd year; and 3 blind girls finished the course of the Fairfield Primary School. This makes a total registration of 35 for primary work, while in the Union Academy during the year we have had 2 blind girls in the 1st year's course, 1 in the 3rd, and 1 in the 4th.

For the new school year beginning in April, Pak, Elsim and Chyo, Fanny were promoted to the work of the 4th and 5th years respectively in the Union Academy; and Kwon, Eun-hae and Won, Susannah after taking the spring Bible class work followed by the month of "Chatauqua" secured work to earn a livelihood; they will likely in time complete the two courses mentioned but will probably not return to the Academy.

In Mr. Billings' boys' primary, Pastor Yi's son, Yi, Won-syun, was promoted from 2nd to 3rd year, and in our special preparatory 3 more boys have begun 2nd year work and will doubtless be ready to enter school with normal boys next year. One deaf girl and 3 blind ones were advanced to 1st year in Fairfield primary; and 8 blind girls from the 1st to the 2nd, and 2 blind from the 2nd to the 3rd. One of the new blind girls to enter our special preparatory came all the way from Chinju—taking the train at Fusan. She is an orphan and was a beggar with her hair cut short. She is sent to us and supported by Dr. McLaren of the Australian Presbyterian Mission, and is proving a bright girl.

One deaf-mute young man 22 years old studied with us all winter, doing janitor work in Fairfield school to earn his way, but returned to his country home for farm work this spring. A wee chap of only 7 years Korean count, the son of an exhorter at Tu-ru-syom, after a visit from his grandmother, got homesick and returned. Both will likely come back in the fall. Another boy brought to us from near Suwon had "too much grandmother" and went back home. He is a unique case—the first it has been my lot to meet—he is mute but not deaf.

More recently there came to us through the dispensary a strong, good-sized country boy entirely deaf but not yet a mute, though his vocabulary is less than that of an 8 year old child—at which age he became deaf. As he has a married sister living in the city, we advised that he live with her and attend as a day pupil; but, poor boy, not realizing that if he doesn't he will not only never add to his present

vocabulary but will lose what he has, he seems to despise studying with our boys though they far surpass him in everything but speech. He neither reads nor writes and, since he can't hear, he is unable to know that some of our little boys have learned to speak almost as well as he can.

The last deaf boy to enter our dormitory is the son of a blind sorceress of Sam-wha; he has some paresis of the right side and at first we thought him feeble-minded, but already he has learned several characters and how to articulate them, and has brightened up so much that we are more hopeful regarding his intelligence. He is supported by the Junior League of Ridgefield, Conn., in memory of Mr. N. L. Rockwell.

Two of our deaf-mute girls, Kim, Po-pai and Pak, Maria, married last year, and another did not return to school after the summer. We have one new deaf-mute girl, aged 13 Korean count, who has the surname Saw but no given name. Yi, Kyong-ae of Chai Ryung is still with us, and learning well. It seems a bit odd but it happens that all five of our deaf-mute girls belong to Presbyterian families.

We make use of our pupils, both deaf and blind in embossing and binding the text-books for the blind; but, as we were put to it during school hours recently in getting out an edition of 32 copies of John, for someone big enough to work the press, which goes by handpower, we seized upon An, Soon-goomie, a big but hitherto useless because feeble-minded blind girl. When she found that she could turn the crank, she delighted not only herself but us also as it gives us some hope for her future mental development. Already it has made a change in her for the better to be called upon to show off the working of the machine when company comes—she seems as proud as the others to be of some use.

Soon-goomie has given me considerable anxiety, being a mental defective and having thus far benefited by neither our manual training nor book-learning. She is the girl whom Miss Perry's Bible woman rescued from being thrown into the river by her family who evidently knew her condition; and

she is the one whom Mr. Rockwell carried to the station upon his back because she couldn't walk. Though she has learned to walk and care for herself fairly well, she has lacked the special instruction of competent teachers trained to teach imbeciles and feeble-minded.

In this connection I wish to say that I know of several other such needy ones and have long wished to see a work started in Korea for them, and hope the Government General may soon take it up. These mental defectives *should be segregated* and *kept so* or future generations in ever increasing measure will pay the penalty. By the way, there are said to be 300,000 of this class in the United States only 10% of whom are in proper institutions!

One of our pressing needs has been generously supplied this year by the American Bible Society; we are most grateful to Dr. Haven for so sympathetically listening to our appeal and promptly sending us the long-wished-for stereograph; also to Mr. Beck who came to Pyong Yang and set it up for us. This makes it possible now to emboss books at such a rate that we may soon have all that are needed instead of requiring three or four students to use the same book as we have had to do in the past. The Bible Societies will give us all the money we need for embossing the Scriptures, and for a "nominal rent" we are privileged to use the stereograph to emboss the other much-needed school text books; but as yet we have no fund for them and must be content with making but two copies at a time on the kleidograph. When we can make these latter in the needed quantities another of my ideals can be realized: that of having our pupils (who come to us from all parts of Korea) after finishing their special preparatory course with us continue their studies at the registered mission school or government school nearest their homes. This I am confident will prove the better and more economical way to fit both the blind and the deaf for the gaining of a livelihood and to discharge their duties as loyal and good citizens of the Empire as set forth in the proclamation issued by the Governor General concerning the Chosen educational ordinance. I found

while at home on furlough that the experiment of educating the blind in our regular public schools was being tried with success in Milwaukee, Chicago, and New York. Helen Keller is an enthusiastic advocate of this method. She says, "Let the blind child have special teachers to train his hands at the start, then let him have a desk in the class-room with his sighted brothers and sisters; it will prepare him for life and teach them to give him a place in life."

The Government General has promised to supply us with all the text-books embossed in Japanese that we shall need. Since there has been some delay in getting these out, we have not waited, but sent early to Japan for a hand-writing tablet and have embossed in our school a few copies of each book for the study of the Japanese language used in our other schools in Chosen. So already our blind pupils are studying Japanese together with the seeing pupils. We shall be very glad and grateful however to receive free larger supplies of these books.

Our department for the blind and the deaf has received several pleasant visits from Mr. Usami, Director of Internal Affairs; Dr. Segawa, and Secretary Yuge of the Bureau of Education; Governor and Mrs. Matsunaga; Mr. Honda; Surgeon-general Satomura of the Military Hospital; and Drs. Saburi and Mito of the Charity Hospital; and other local officials.

Members of the Oriental Tour party of Sunday School workers enroute for Zurich who visited Pyong Yang were also much interested. Mr. Frank L. Brown secured a picture of the blind girl whom a class in his Sunday School has been supporting.

I cannot be too grateful to the Korean and Japanese teachers and the foreign principals for their help in the education of these less fortunate ones. This year also Miss Trissell of the foreign school here has given our blind girls valuable instruction in foreign basketry, in which they do her credit. Miss Samuels arranged to give Chyun, Quang Myong the course in the Syun Chyun Bible Institute together with the seeing women. We were able to furnish her with the same

text books embossed, and Miss Samuels reported her the star member of the class!

Beside learning to make kimchi, to cook, wash, iron, clean, sew, mend, and knit, and make baskets, our pupils are this year making straw hassocks, and the straw sandals commonly worn in Korea. If they make enough to supply our pupils it will be a great help. No industrial work is really profitable financially unless a monopoly is secured for it like I found the city of St. Augustine, Florida, giving its state school for the blind in broom-making—the whole city buying their brooms of them and them only. Japan also practically gives massage as a monopoly to the blind. As a means of manual training and general education, however, all these things are most valuable. Our pupils also assist in the proof-reading and binding of their own text books, one deaf boy is serving an apprenticeship with a Korean photographer, and the smaller boys all work at gardening and go on errands. So they get a fairly complete industrial training.

As to finances: for the year beginning April 1, 1912 and ending Mar. 31, 1913, we have received in yen from Mrs. N. R. Rockwell, 997.52, from the W. F. M. S., Mr. Kemble, Mr. Rosemond, and other friends in foreign countries, 939.48, and from Korean patrons and friends upon the field, 551.46; total, yen 2,488.46 for both departments. We have expended for teachers, yen 686; fuel and paper, 290; food, water, and some clothing, 1,217.48; leaving a balance on hand Apr. 1, 1913, of yen 294.98. I am pleased to report that the W. F. M. S. has taken two more scholarships for this year and also the salary of the teacher for the deaf girls and I have heard that Mrs. Reynolds of Brooklyn, N. Y., has donated thru the W. F. M. S. yen 1,000 in memory of her deaf-mute brother toward erecting our long-needed dormitories.

We have had some nice boxes from the homeland; also packages thru parcel post with supplies that have been very helpful; and express our appreciation and thanks, and desire for more hospital gingham in plain tints that our girls like so well for jackets and skirts; also yarns, both wool and cotton,

with knitting-needles, which will somehow get lost in time ; also towels. Dominoes for the blind, and kindergarten and other special supplies for both the blind and the deaf would be much appreciated. I would recommend sending any or all of these by parcel-post rather than in a box by freight.

O Pong-nai, baptized Prudence, who was our very first pupil and one of the first to finish the course of the primary school, has been employed as a pupil-teacher and later as special teacher for the blind for some years now. She is an orphan (the daughter of the first Christian convert in Dr. W. J. Hall's work here) and since one brother died and the other ran away, she has been alone in the world. She has been economically saving from her small salary and placing the money on special current account in the Bank of Chosen, Pyong Yang, looking forward to some higher school work when there should be another ready to take her place. Chyun, Quang Myong is now ready to do this most acceptably—in some ways she is superior, being more self-reliant and believing there is nothing the blind may not do well. She reads and writes Korean, Japanese, Chinese, and English ; has a good mathematical mind ; sews and does all kinds of housework better than many seeing house-wives ; she knits many useful articles ; makes baskets, straw shoes, and mats, and plays the organ.

At Prudence's request and at her own expense, we are letting her off at the close of this term to go to Japan where she will enter Mrs. Van Petten's school for the blind in Yokohama to perfect her Japanese first and then, next school year, to enter the Government school for the blind at Tokyo and take the normal course there. I am contemplating sending also Chyo, Fanny who is now in her last year at Pyong Yang Union Academy, to join Prudence at Tokyo.

Po-pai, our first deaf pupil in the girls' dormitory, was brought to us in 1909 at the age of 18, by a relative, one of our blind students. She worked diligently, learned to read and write well and to articulate some, and was such good

help to the matron that when the farmer brother of Yi Moksa made known his desire to marry Po-pai we hardly knew how to spare her. But feeling that that was the kind of girl who should marry and that such an opportunity would not come every day, after consulting her relatives, we concluded the arrangement and they were happily married Mar. 30, 1912, in the church at Chil-san-li, where the groom and family attend. Last month Po-pai came to visit the school and show us her precious son, the first grandchild of our school and one with whom we are all much pleased. I am told that Po-pai makes a dutiful daughter-in-law, a loving wife, and she seems a most affectionate mother. I trust many of our pupils both blind and deaf may do as well.



“Only the prism’s obstruction shows aright
The secret of a sunbeam, breaks its light
Into the jewelled bow from blankest white;
So may glory from defect arise.
Only by Deafness may the vexed Love wreak
Its insuppressive sense on brow and cheek,
Only by Dumbness adequately speak
As favored mouth could never, thru the eyes.”
Browning.

Pyong Yang, Korea
May 23, 1913.



네수갈아사대

「어린아해를용납하야내게오는것을
금지말나현국에잇는자가이어린
아해와갓호니라」

마태十九〇十四

姓名

生日

イエス言ヒタマフ

「幼兒ヲヲ許セ我ニ來ルヲ止ムナ天
國ハ斯ノゴトキ者ノ國ナリ」

マタイ傳十九章十四

年 月 日

体
重

年 月 日

体
重

体重은 普通身長大小에 依함

年 月 日	体 重	本 兒	夕	標 準	瓦
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			4400	月	16500
			4300		16125
			4200		15750
			4100		15375
			4000	48	15000
			3900		14625
			3800		14250
			3700		13875
			3600		13500
			3500		13125
			3400	36	12750
			3300		12375
			3200		12000
			3100		11625
			3000		11250
			2900	24	10875
			2800		10500
			2700		10125
			2600		9750
			2500	12	9375
			2400		9000
			2300		8625
			2200		8250
			2100		7875
			2000	6	7500
			1900		7125
			1800		6750
			1700		6375
			1600		6000
			1500		5625
			1400		5250
			1300	3	4875
			1200		4500
			1100		4125
			1000		3750
			900		3375
			800	生	3000
			700		2625
			600		2250

体重ハ普通身長大小ニ依ル

營 養 素

月 頭圍 胸圍 腹圍 身長

A

ビタミン



3

6

9

B



12

18

24

36

C



48

D

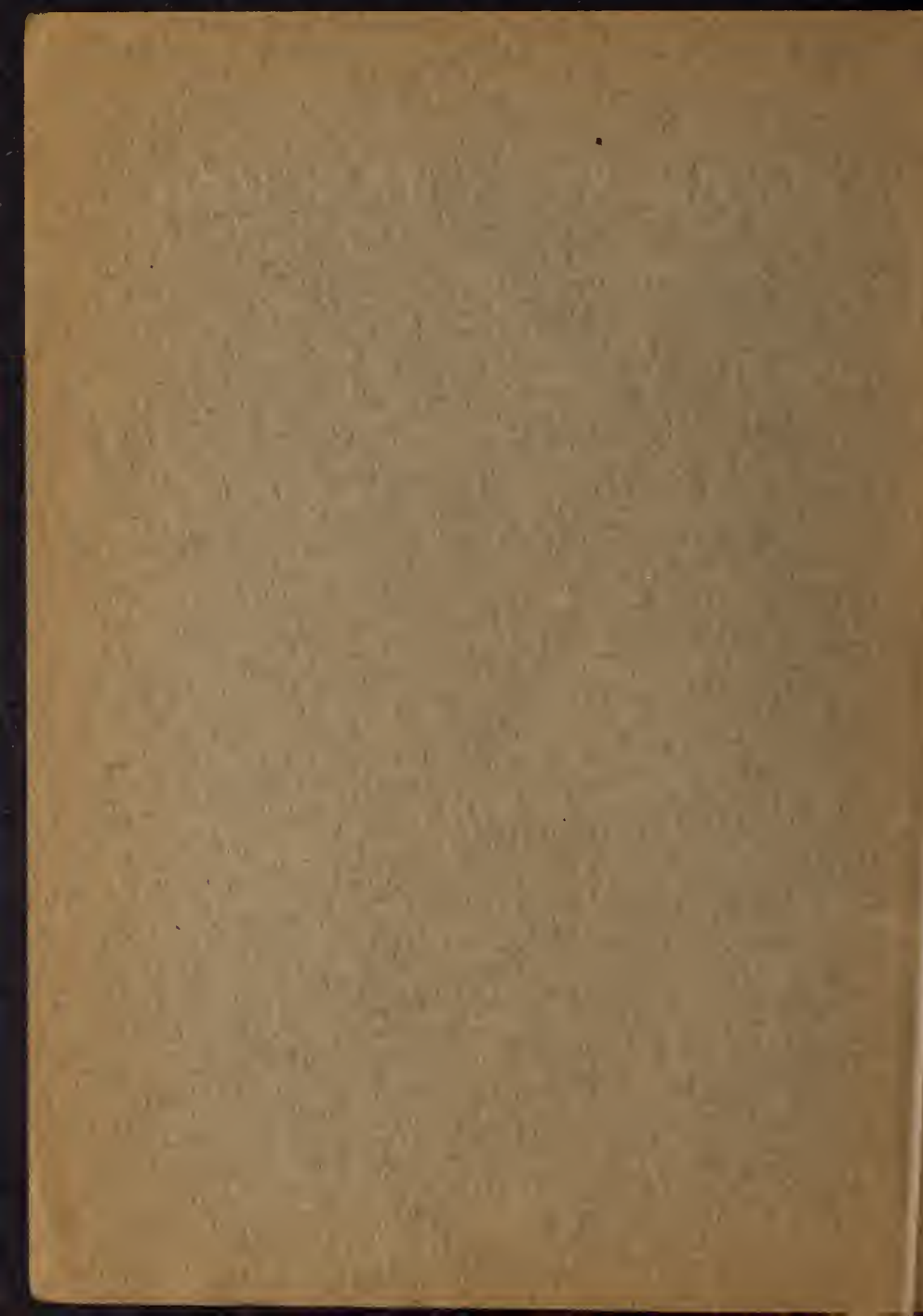


Kongju Taiden
Infant Welfare

LEPER WORK IN KOREA

At Biederwolf Home

Soonchun 





Dr. R. M. WILSON, Medical Superintendent.



J. KELLY UNGER, Religious Superintendent.

BIEDERWOLF LEPER HOME

SOONCHUN, KOREA.

During the last year we have been receiving so many requests for information from our good friends asking about the building of the new colony, we wish in this pamphlet to tell you the progress that has been made and some of the joys that have come to us. We also hope that this will be of interest to others who have not thus far taken an active interest in these outcasts of society.

I. HISTORY OF THE COLONY.

In 1909 Dr. Forsythe, one of the missionaries, picked up a poor sick leper in the last stages of the disease, placed her on his horse, and brought her to Kwangju where she was cared for until her death. There was no home for her then so she was placed in an old tile-kiln to pass away the short time left her on this world. However, her death was not in vain, for her suffering and death filled the missionaries with pity for others like her. A collection was taken up among the missionaries with which a three-room cottage was erected and here were placed a few lepers. In 1913 the first real colony was dedicated, the funds for this being obtained from the Mission to Lepers in London. Just about this time some Governor in one of the Provinces in China decided he knew the best method of ridding his Province of these dirty dogs, so he invited all in his district to a big feast. They came in numbers, but instead of a feast they were all shot down and burned. This tragedy brought Mr. and Mrs. Bailey of London to the Far East and they came to see our work. From that day until this we have had the supreme joy of seeing hundreds come into this place of rest and love. However, the site which we built upon proved too close to the thriving city of Kwangju, and after years of putting it off the government told us we must move to a more isolated place. The whole of South Korea was visited and the final site selected was near Soonchun, one of our Southern Presbyterian Mission Stations.



A group of bad cases, most of whom should respond to the treatment, and improve greatly.

II. THE LEPER.

She stood outside the Settlement
Her eyes bedimmed with tears,
A little outcast leper girl
Of very tender years,
I sought the keeper of the gate
And paid a trifling fee,
It purchased Paradise for her
And even more for me.
For as she passed within the gate
She looked at me and smiled,
And taught me just what heaven meant--
That little leper child.

Mr. A. A. HANSON,

Shanghai, China.

What can we say a leper is? Hated, despised, and rejected of men. A living death. Parts of his body dying rotting and dropping off. There he is by the side of the road actually watching his body die. Living yet dying, dying yet living. Too filthy to touch; too forlorn to leave. In need of sympathy and love, longing for hope, yet nowhere in this land of heathenism is there for him sympathy, love or hope. Driven from his home, sleeping in the ditches and fire-places, no home, no happiness, nobody to care. Unclean is the cry that fills the minds of all who see him. Alone. Without the Camp. The tears he sheds are without avail, he still must give the leper's wail, UNCLEAN. Cursed from heaven he cries to the passer-by, "GIVE ME LIFE, GIVE ME LIFE." "HELP A POOR DOG LIKE ME." These poor wretches we have seen on freezing cold nights huddled together, covered with rags, right on top of the snow. For such as these we have with your aid and prayers built the BIEDERWOLF HOME FOR LEPPERS.



This little fellow's hand is about twice its normal size, has a bad sore on the back, and has the appearance of the hand being broken.

III. THE LOCATION AND ITS ADVANTAGES.

We looked far and wide for a place that supplied all our needs. When we were sitting on one of the little mountains on the peninsula one of the men in the searching party viewed the whole surroundings and said: "WHEN GOD MADE THIS PENINSULA HE MADE IT FOR A LEPER COLONY," and he was just about right. Located 13 miles from Soonchun, Korea, just a little over a mile from the gravel road, it is a fine distance from where we live, so that any evening we can run

out and attend to all duties and return by night. Not too close to the city to be a menace nor too far to be hard to reach. We are building a private road from the main road to the peninsula so that we can soon go into the colony in a car. The shape of the peninsula is perfect for a leper colony. It is the shape of a head and neck, so that by building a fence across the neck we can make perfect isolation, it being just like an island but not having the inconveniences of an island, that is, if it were an island even close to the mainland, you could not reach the island when the tides are out or if the wind is too strong you are held up. Again we have enough stone for all the buildings we shall ever want and sand in the greatest abundance, right on the site free for the getting. We have bought all of the 215 acres (about) and the lepers are hard at work farming it. We shall not have to buy any vegetables after this year. They will raise them all. One of our good friends down in Florida gave us the money for a boat and now we are expert fishermen. The inland sea into which the peninsula projects is good fishing ground, so that a part of our meat problem is solved. The Koreans make their own salt from the sea and we hope as soon as the lepers can get the major part of the building done we will be making our own salt. Again, though the site is an isolated one, a very important item in selecting a leper site, it is easy of access with even large boats. We had a big order of timbers and the big ship pulled up to the leper pier and we landed all our supplies. Every day a coast steamer comes to another tiny port within 8 miles of our site so that we can get anything from the large bases of supplies sent to us there. Here then we are building up what we believe is to be one of the very best leper homes anywhere.

IV. BUILDINGS.

When we take a leper in we try from the first to impress him with some very vital things, and one of those things is that



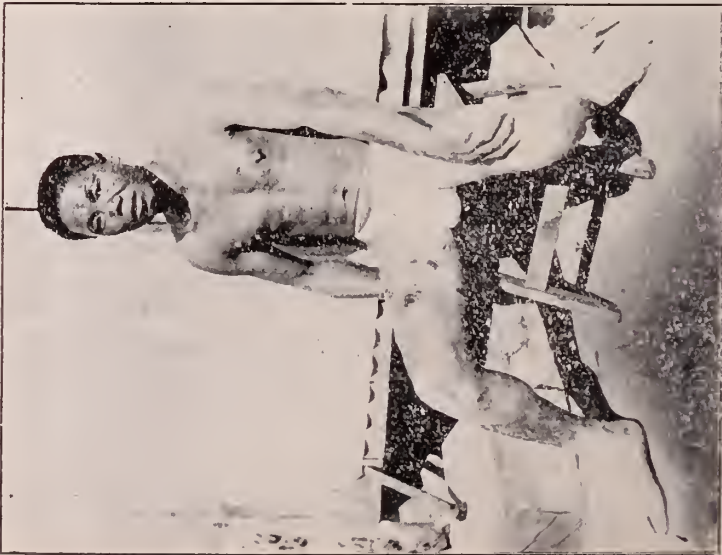
Leprosy has done its worst. She has been in this condition for years. Yet she is one of the happiest patients in the colony. Let us thank God leprosy cannot eat up her soul, for she is a child of God.

he is coming here to live and make a HOME. We want him to feel that here is where he is liable to stay all his life, so he should begin a home of his own. We have intentionally built little homes instead of dormitories. We encourage him to buy chickens, rabbits, and anything else he likes. *A Christian Home for Lepers.* Each home will have 24 lepers and to that group we give a certain tract of land telling them to consider that theirs, theirs to make what they can out of it, to think of

with pride and work with expectation. *Home.* To add to the attractiveness of the homes are the names on them. We wish all those of you who gave the money for a home could see them. They are beauties and we hope the little pictures will give you some idea of how they look. They are strongly built of big stone and cement and will be standing a hundred years from now. Four rooms, a hall, a kitchen, and loft upstairs. Warm and cozy in the winter and a real gift to the lepers. The men's homes are the ones you see in the picture. They are in two rows and are facing the sea. Seventeen are just about finished and we have begun on the homes for women. They too face the sea. Each of the streets are named too and a brass name plate will adorn them. In fact pride fills our minds and gratitude swells up when we go out there and see the names of our friends all about. Then we have the name plates for the givers of the 10 Acre Tracts ready too. Besides the two homes for men and women are the institutional buildings between the homes as indicated on the map. These too were given by our friends in the U.S.

V. MEDICAL WORK.

There is hope for the leper now. It may be that some are being cured. Time will tell, but certainly many cases are so arrested that they can go back into society without being a menace. The chaulmoogra oil is injected subcutaneously every Saturday. The improvements are marvellous. We are able to arrest the progress of the disease in probably 70 per cent of the cases who come to us and are able to effect probable cures for about 10 per cent in cases who come early. This brings up one condition that faces us. When we have the two kinds of cases, the first stages and the awful cases, which should we take in? In the case of the beginning of leprosy the chances for recovery are far greater and this leper because he is not easily recognised as a leper, be more dangerous to his friends.



Front.



Back.

Leprosy's effect on the body; Every sore will probably heal.

The old case of leprosy appeals to our hearts for he is so far gone and his suffering is so great. However, because he is so hideous he cannot associate with any but lepers and may not then be so dangerous to society. All the medical work is done by the lepers, even to most operations. They are very adept at such work and joy in it. Naturally so large a number as we have are in need of other attention than that which is given for leprosy, so we keep a regular drug store and men to run it. The pulling of teeth comes in for its share of their medical attention. Although we believe in the medicine we are giving there are other things that contribute to the success of this part of the work, and these things are work and play. It is actually a fact that those who lead the most active life have made the most rapid improvement. Their minds have much to do with what becomes of their bodies. Cleanliness, plenty of sleep, and sufficient good food are added to our prescription. We have 12 blind cases, 70 with poor vision, and the disease has a direct effect upon the eyes in many cases. The facial paralysis causes the lids to drop, the eye ball to become dry and soon eye trouble arises. There are 129 who have lost fingers or toes and 223 have claw fingers. Work helps this. To each leper is given the following printed instructions, "Weekly injections of the oil (chaulmoogra). Eat a good variety of diet. Clean the teeth twice daily. Work in the gardens, etc., and exercise daily. Be cheerful and avoid anxiety. Avoid cold and exposure. Avoid constipation." To sum up the medical work among our lepers we can say that we are exceedingly hopeful. Many have been sent out as apparent cures, a very large number have made decided improvement, while all have been given comfort. We also feel sure that the hospital building that has been provided for the lepers by one of our friends will be of inestimable benefit to them. We have never yet had this special convenience, the lepers being cared for in their homes thus far. No gift could



A sister and brother, aged 13 and 17, made like the aged from leprosy. Even in such cases, the disease can be checked and held in control.

have helped more than that for the hospital in the leper home. Those in the last stages, the helpless ones who have lost eyes, hands, or feet will praise God with us for this new convenience.

VI. WORK.

Most people think of lepers as constantly sick, as being those who must be attended to as babies, but we do not.

You would see a veritable bee-hive if you should visit them. All the work is done by the lepers. Keep the mind happy and the body busy is our ideal, and all who are at all able to carry on, not only work but have a special task assigned to them. At present we are building the new home. In all over 30 buildings will be erected, 17 already being complete, and only one non-leper is touching the task. They are almost experts and that too with big smiles of joy on their faces. The farmers come in too for their part of the tasks, for they are cultivating a large part of the peninsula. Other industries, all carried on by the lepers, are brass work (they make their brass food vessels), basketry, well digging, roads, grading, tin work, masonry, 12 nurses and dispensary workers, fishermen, sewing, cooking, washing, etc., in fact, all that has to be done for 600 sick people, the sick people do themselves. Of course there are some who cannot do anything, but thanks to their willingness to help, those who have eyes act as eyes to those who have not, those likewise having feet are feet for those less fortunate and without feet. Thus the work does them good, gives them certain tasks in which they take pride, and teaches them to share the whole parts of their bodies with others.

VII. COST.

It costs us about \$4.00 per month to care for a leper. This gives him food, clothing, medicine, fuel, repairs on the buildings, in fact, everything totalled and divided by the number of lepers will bring the figure above. An afternoon's auto ride will cost about that, if you go far enough and fast enough and do not have too many gasoline saving devices on your car. The cost of the homes too is greatly reduced by the use of leper labor. Several hundred of them are at work now. The skilled workmen get .05 cents per day and the unskilled ones get .04 cents. At that rate it is more easy to understand



An instance of the self-amputating process in leprosy. It is striking that the destruction in the fingers is from the front or palmar surface and retraction of the skin on back. The finger-nail may often be found on a stub, with the big portion of the finger entirely gone. In this case the patient walked about freely on the foot, with no especial inconvenience, no pain, and rarely any hemorrhage.

how we can build a real home for 24 patients for \$500.00. Then we are building homes for just 12 patients for \$250.00. Every home yet constructed was given by some friend and we have 12 more homes yet to build that have been given. A permanent home for an outcast lost soul for what most



Giving the treatment by injection in the hip. All treatments are done by lepers.

consider a trifle, for, a little arithmetic shows that the cost per home per leper is \$20.83.

VIII. GOVERNMENT OF THE HOME.

It is our policy, in so far as is possible, to lead the lepers to care for the government of the home just as they do the work of the home. In this the church cession is the big outstanding factor. Considering the type of people they are, the life of heathenism they have lived, and their outlook on life, the number of cases of discipline are very rare. It is remarkable how this church cession takes hold of such things and advises us. As example, there was a case of immorality some days ago. Before we visited the colony they had called the man up, convicted him, and given him his orders to leave. He waited until we came hoping he could get us to change



A case who is practically cured, and very grateful over it.

their verdict, but the cession had the facts and had given the punishment. This shows their estimation of such sin. We have about gotten down to the point to where we would feel it a grave mistake upon our part not to have the advice of the leaders on most any point connected with the work. Then too it must be remembered that there are so many waiting to get in we need have no worries about the fear these in the colony have of doing that which will put them out.

The whole colony is divided up into committees and it is marvellous how each committee does its work. They are a very



They have a joke and usually supply it themselves. "All dolled up."

reliable people. All goes on like a real well run town in the home land. Our offices correspond in some degree to the Mayor, Board of Aldermen, etc. A store in the colony where they can buy anything they wish adds the touch of business life and gives them a place to squander the salaries they get for their work. We put anything into that store that they ask us to. Trading goes on between those who have used their money to buy chickens, rabbits, goats, pigs, etc. We encourage this trading, but not the prices they sometimes ask for their animals.

IX. CHARITY.

Not even all lepers should be the recipients of charity. Giving is one of the most difficult things in the world. Rockefeller said in his book that he had found it much more difficult to give away money, wisely, than to make it. Well



Work and play in regular and sufficient doses are the best medicines available, and we try and inject them into their natures.

Our leper carpenters. They do all the carpenter work.

we will have to admit that we have not found it any too easy to get money, even for the lepers, but we are sure that to wisely use it is not easy. Indiscriminate charity is inexcusable. We are earnestly trying to be sure that all the lepers whom we take in as charity patients are charity patients. Thus, when one comes begging entrance we take his name and address and send it to the police office in the town where he lives. The police investigate him and his family and if he has anything they write out how much. This information is sent to us and we then write him how much he must give to enter. Of course we find that most of them have nothing but we are surprised in some cases to find that they have enough to make a substantial contribution to the work, and when that is the case they must give to get in. This is

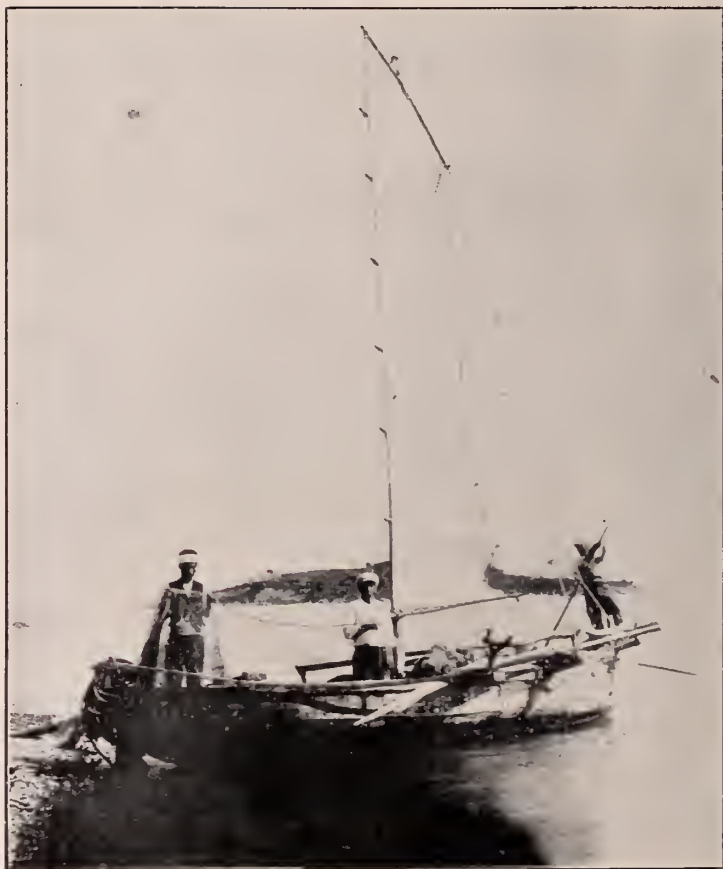


Lepers at Work on the Administration Building.

exactly right. The money they give goes to the support of some other leper. They too are made to see that each man should be manly, should do his part, and should so share the burden as to make him stand up and stand out and face the world as one who has risen above false charity. There are other cases too of lepers who come from homes of plenty. They pay for their support just as a patient in any hospital. In the future we plan to build homes for this class of self-support cases. They are the cases of most danger to society for being rich they come and go as they please, leaving the germs everywhere.

X. PLAY.

Just a word here. "An idle brain is the devil's workshop." Every year we have a Field Day and prizes. No-



The Korean word for fish is "Living Smell," and every time our leper fishermen come in all the lepers are ready to Keep Living on the Living Smells. One of our good friends from Florida gave this boat.

where in the world have we seen as much joy gotten from a Field Day. The old women, old men, and down to the smallest child take part and that with much spirit. We are



View of Turnip Field in Leper Colony.

in need of games and tennis rackets, nets, etc. They have their own band. That is play for them, but torture to those of us who have to listen to it. Nevertheless more old band instruments would be welcome by them.

XI. NUMBER OF LEPERS.

We are happy to report that the moving of the colony from Kwangju to Soonchun is just about complete. All the lepers have come down except 38 who are left there to harvest the crop. Nearly 600 lepers are now in our family. They are crowded into the homes and huts until we can build more homes. The government is asking us to take in 1,000 instead of the 800 for whom we have support. We wish we could do this but it seems impossible at this time.



Our Leper Church's Church Session.

By Christmas we hope to have all 800 in the home. Is that not a big bundle of joy to you and us? We say it is.

XII. RELIGIOUS AND EDUCATIONAL WORK.

Our school consists of over sixty children and some of the grown-ups are going to start in. All are taught by lepers. The regular government course is taught, and these children will if they get out, and some of them will, be able to face the world with a real education. We do not have to say it, for you know it already, but the first thought in our minds is that these poor ones might be saved. His love will not let them go. It is because of His love that you and we are caring for those who were not but are becoming of His fold. They seem to us somewhat like the one lost sheep whom the Shepherd searched after until He found it.



Home Sweet Home for the Lepers. Not Dormitories but Little Homes.

There are 55 teachers of the Bible among the lepers and they teach them thoroughly. A regular Bible Course is carried on and many have graduated from it. The reputation of the lepers in this colony for Bible knowledge is almost world-wide. They are such good students of God's Word that recently when we were desiring to call a Korean pastor we had to be very careful to call one who knew enough not to be embarrassed before them. Certificates for reciting the Shorter Catechism have been given to 144 and for the Child's Catechism 139. Up until now prayer-meetings have been held every day by the lepers and the weekly prayer-meeting is likewise so conducted. Even when it is impossible for us to get to the colony on Sunday they go right ahead, one of the elders or deacons preaching. How about your church in that regard? Recently we have been considering calling a regular pastor to give all his time to the lepers. We want



Homes for Men facing Reveal Avenue.

them to have a religious father from among their own people. The problem of getting the man who was big enough for the job was a great one. We have finally called a very fine man of long experience. However, when we began to consider salary it became a difficult question for the lepers to pay a full-time man. The problem was solved and in this way. All of the 600 lepers and later the 800 who are to come are going to do without one meal every Sunday and the cost of that meal is going to help pay the pastor's salary. I wonder how this affects you. It does affect us. Think of it. Those who were formerly in ditches, beggars, mutilated fragments of ignorant humanity, so changed as to be anxious to give one of their meals every Sunday that they might have their own pastor to feed them on the bread of life.



Another view of colony showing how the homes face the sea.

XIII. FINAL.

We cannot close without expressing our deepest gratitude to all of you who have given of your means and prayers for this leper work. We would like to call the names of all who have carried on with us, but space will not permit. However, we cannot resist saying that we want to publicly acknowledge the great part taken by Dr. W. E. Biederwolf of Monticello, Ind., for whom the HOME is named, Mr. W. M. Danner, New York, Secretary of the Mission to Lepers, who has not only encouraged us in this work but who has given the best of his life for the lepers of the world, and Mr. C. C. Coulter, New York, Field Secretary of the Mission to Lepers, who has been a vital force in this work. It is not our purpose to ask for funds here. It is our desire to direct you to share your gifts for the lepers by remembering that the Mission to Lepers, 156 Fifth Ave., New York, is the organization that raises funds for all the Christian Leper Work

of the world. When you give to their work you give to us for they stand responsible for our budget every year. Our hearts would lead us to ask for money for our special work, but our sense of fairness forces us to see that the lepers of the world are in dire need. Will you not try, therefore, to double your gifts to this cause, maybe by the same method the lepers used, and thereby bring life eternal to some who have it not.

Must Jesus bear the cross alone and all the world go free? No there is a cross for everyone. Is there not a cross for thee? What is the cross Jesus has given to you? Help bear the leper burden, help bring them to Jesus, help fill their lives with hope, help save their souls. Poor, homeless, suffering, lonesome, heartbroken, helpless, condemned, lost lepers can be saved—IF YOU WILL HELP.

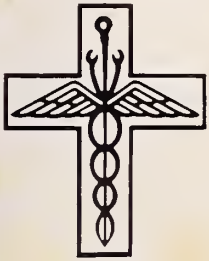
Sincerely yours,

R. M. WILSON.

J. KELLY UNGER.



1986



85 연보
ANNUAL REPORT

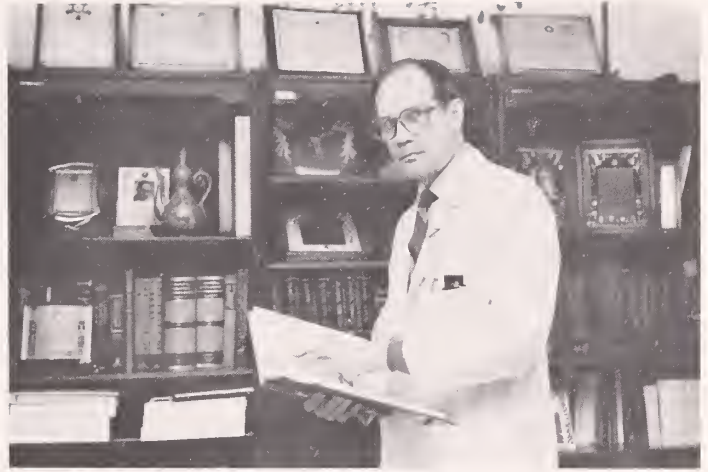


PRESBYTERIAN MEDICAL CENTER

Chonju, Korea

권 두 사

GREETINGS



저는 선한 사마리아인의 비유를 많은 설교의 기초로 삼기는 하지만 사마리아인이 부상당한 사람을 데려갔던 여관 주인에게 있는 진정한 공로를 생각해 내지는 못했습니다. 만일 선한 사마리아인이 그리스도에 대한 하나의 상징이라면 여관 주인은 그리스도의 신탁을 맡은 자가 되며, 환자를 보살피는 그리스도의 대리자가 되는 것입니다. 그러므로 여관은 하나님께서 재림하실 때까지 치유의 과정을 계속할 책임을 부여받은 병원이 되는 것입니다.

이성화 원목실장님께서 영어로 Hospital (병원)은 Hospitality (환대)에서 왔으며, 이는 단지 환자를 수용하는 집이 아니고, 즉 피난처, 주인으로부터 따뜻한 영접을 받는 곳이라고 일깨워주신 바 있습니다.

여관 주인은 그의 모든 내객을 손님으로 맞아야 합니다. 특별히 왕이 위탁한 손님에게는 더욱 그렇습니다. 또한 그는 그리스도께서 위탁하여 맡겨진 환자의 치료에 대한 책임을 가장 신중하게 받아들여야만 합니다.

예수 그리스도께서 그의 제자들에게 너희가 병든 자, 나그네된 자, 헐벗은 자, 감옥에 갇힌 자에게 한 것이 바로 곧 내게 한 것이라고 말씀하셨습니다.

우리 1986년도 목표는 바로 여기에 기초를 두고 있습니다.

“찾아오는 손님 예수님 대하듯”

1986년 1월

예수병원장 설 대 위

The parable of the Good Samaritan is the basis for many sermons but I do not recall one which gave proper credit to the owner of the inn to which the Samaritan brought the wounded man. If the good Samaritan is a symbol for Christ, the inn-keeper becomes His trustee, the person to whom Christ delegates the care of the patient. The inn, therefore, becomes the hospital, responsible for continuing the healing process until the Lord returns.

Chaplain Lee Sung Hwa has reminded us that the word for hospital in English comes from hospitality, and that this implies not simply a house for the sick, but a refuge, a place where one may receive a warm welcome from the host. The inn-keeper must receive all who come as his guests, especially when he has been commissioned to do this by the King. He must also take most seriously the responsibility to care for the patient entrusted to his care by the Lord Christ.

Christ told his disciples that what they have done for the sick, the stranger, the naked, and the imprisoned they have done to Christ himself.

This is the basis for our 1986 Motto:

“Welcoming our guests

as though welcoming Christ ..”

David J. Seel, MD, FACS
Director

January 1986

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I. 1985년 사업목표

표어: 우리들 속에서 역사하시는 능력을 따라

(에베소서 3:20)

1. 환 자 진 료

- 1) 친절과 신속함을 위한 새로운 표준 이행
- 2) 방사선 치료의 현대화
- 3) 중환자실과 특별 간호실 생명 보전 시스템 개선
- 4) 혈액성분 치료의 실시
- 5) 진료장비의 개선
- 6) 수술실 장비의 개선
- 7) 주사실 설치 및 응급대기실 개선
- 8) 영안실 보호자 대기실
- 9) 각층 간호원실 개조
- 10) 비뇨기과 신설
- 11) 각 병실 인터폰제도
- 12) 가정의학진료소 설치 장기계획

2. 전 도 사 업

- 1) 원목실 직원 보강
- 2) 진찰 대기실에서의 비디오 카셀을 통한 전도

3. 교 육 사 업

- 1) 교육부 보강으로 보다 완전하고 포괄적인 교육 프로그램 제공 및 실무교육, 계속 교육등 원내 모든 교육 책임
- 2) 대기실에 TV를 설치하여 환자 및 보호자를 위한 교육 프로그램 제공
- 3) 마이크로필름제도 개선으로 모든 환자 기록의 유지 및 이용에 신속성 제공 : 모든 진찰 분야에 microfiche 복사, 관찰, 장비 도입

4. 극빈환자 치료

- 1) 원무과의 환자 면담제도와 사회사업과의 협의를 통하여 구료 진료 적용 및 수혜 과정 개선
- 2) 가족 상담 프로그램의 고취

5. 농촌 보건사업

- 1) 고산지역 보건진료소 신용협동조합 조직 및 육성
- 2) 고산지역 주민 의료보험제도 기반 조성
- 3) 전국적인 마을 건강요원 훈련사업 참여

6. 연 구

- 1) 기독교의학연구소에서의 암, 고혈압, 치료학분야 연구 착수
- 2) 지역사회보건 프로그램을 위한 -생체계측학 유지
- 3) 지역사회보건본부들의 재배치
- 4) 선교 도서관 육성

7. 의과대학 설립계획 계속 추진

8. 기 타

- 1) 검수실 설치 운영
- 2) 장기 장비 구입 설정

II. 병원 연혁 History of Hospital

- | | |
|--|---|
| 1897. 마티 인골드 여의사 부인환자 외래진료 개시 | Dr. Mattie Ingold started a clinic for women. |
| 1902. 외래진료소 건립(의사 해리슨) | Dr. Harrison built a small outpatient clinic. |
| 1912. 병원 건축 및 토마스 다니엘 병원장 취임
(30병상) | Thirty-bed hospital was built by Dr. Thomas Daniels. |
| 1934. 병원 화재 소실 | The Hospital burned. |
| 1935. 병원 재건축(40병상) | The Hospital was rebuilt with 40 beds by Dr. Lloyd K. Boggs. |
| 1940. 병원 임시 폐원(신사 참배문제) | The Hospital was closed because of the Japanese Shinto Shrine issue. |
| 1947. 병원 재개원. 구 바울 병원장 취임 | The Hospital reopened under Dr. Paul Crane as Director. |
| 1950. 부속 간호학교 창설, 변마지 교장 취임 | The Nursing School was opened by Margaret Pritchard, R. N. |
| 1969. 구 바울 원장 귀국. 설대위 병원장 취임 | Dr. David J. Seel became Director when Dr. Crane returned to the U. S. |
| 1971. 독립재단 설립 인가
(재단법인 예수병원 유지 재단) | The Hospital came under its own independent Board and Juridical Person. |
| 1971. 병원 신축(253병상) | Moved to new building(253 beds). built with the help of the Women of the Church, the German Protestant Central Agency and other Donors. |
| 1976. 예배실 건축 및 병실 개조(269병상) | Dedicated a new Memorial Chapel and expanded to 269 beds. |
| 1978. 의학 도서실 개관 | Dedicated Medical Library. (AID Grant) |
| 1980. 재활 병동 신축(293병상) | Dedicated Rehabilitation Institute and expanded to 293 beds. (AID Grant) |
| 1981. 남쪽 별관 증축(338병상) | Completed the Critical Care Annex. Hospital bed total: 338. (AID Grant) |
| 1982. 병상증설(350병상) | Hospital bed total: 350 |
| 1982. 고산분원 설립(10병상) | Kosan Branch Hospital Dedicated 10 Beds: (EZE Grant) |
| 1984. 7층 증축(401병상) | Completed 7th Floor. Hospital bed total: 401 |
| 1985. 병상 증설(404병상) | Hospital bed total: 404 |

III. 병원기구 About our Organization

1. 병원기구표 Table of Organization



2. 법인 임원 명단 Board of Directors

직 위 Position	성 명 Name	소 속 Occupation	임 기 Term
이 사 장 Chairman	임 경 열 K. Y. Im	임경열안과 의원장 Ophthalmologist Chonju	1983 - 1987
부이사장 Vice-Chmn	박 종 무 C. M. Pak	한양대학교 의료원장 HanYang University Medical Center Director	1985 - 1989
총무이사 General Secretary	윤 호 영 H. Y. Yune	윤호영의원 원장 Physician	1983 - 1987
이 사 Director	이 명 수 M. S. Lee	실로암병원장, 전이화여대병원장 Director Shiloam Hospital	1983 - 1987
	최 학 성 H. S. Choi	삼례제일교회목사 Pastor Samrye Presbyterian Church	1983 - 1987
	이 칠 주 C. J. Lee	전주시온교회목사 Pastor Zion Church Chonju	1983 - 1987
	최 순 영 S. Y. Choi	신동아그룹회장 President Shin Dong A Group	1985 - 1989
	조 동 수 D. S. Cho	의사, 전연세의료원장 Physician	1985 - 1989
	김 창 인 C. I. Kim	서울광성교회목사, 총회서기 Pastor Seoul Kwang Sung Church	1985 - 1989
	권 오 덕 Arthur Kinsler	선교사 Missionary	1985 - 1989
	김 기 북 K. B. Kim	광주기독교병원 부원장 Vice Director Kwangju Christian Hospital	1985 - 1989
	설 대 위 David J. Seel	선교사, 예수병원장 Missionary Doctor PMC Director	1983 - 1987
감 사 Auditor	김 상 호 S. H. Kim	사회사업, 전이리기독교방송국장 Former President, C. B. S. Iri	1983 - 1987
	이 삼 열 S. U. Lee	연세의대교수 Yonsei University Professor	1985 - 1987

3. 법인 부동산 현황 Property of Juridical Person

구 분 Des.	단위 Unit	면적(평) Size (Pyung)
토 지 Land	대 지 Bldg. Site	21필 11,029.6
	전 Dry Field	7필 3,629
	임 야 Mountain Land	12필 3,402
	합 계 Total	40필 18,060.6
건 물 Building	병원 및 부속건물 Hosp. Building	6동 7,931.27
	사 택 Residence	14동 450.349
	합 계 Total	20동 8,381.619

4. 제위원회 및 위원 명단 **Members of Committees**

행정자문위원회 (Advisory Council)

위원장: 설 대 위

위 원: 정영태 정을삼 정동규 오 용 신진우 이학송 문준일 이종현 공순구

상벌위원회 (Award & Disciplinary Committee)

위원장: 정 영 태

위 원: 이종현 정을삼 정동규 신진우 오 용 공순구

노사협의회 (Labor Management Committee)

위원장: 윤 춘 기

위 원: 엄기암 김찬식 김옥자 설대위 정영태 공순구 오 용

의료전문규칙 및 질보장 위원회 (Professional Standards and Quality Assurance Committee)

위원장: 이 종 현

위 원: 정영태 박윤규 이학송 조경기 김종준 공순구

의약 및 치료학 위원회 (Drugs and Therapeutics Committee)

위원장: 김 문 중

위 원: 설대위 이영혜 정동규 정을삼 최승렬 이명호 윤준기 엄정님

교육 및 과학위원회 (Education and Scientific Committee)

위원장: 정 을 삼

위 원: 정영태 김문중 이명호 이영혜 이학송 정동규 김기순 김성란

응급특수처치위원회 (Emergency and Special Care Committee)

위원장: 김 상 순

위 원: 설대위 문준일 이종현 조경기 김종준 장은주

종양위원회 (Cancer Committee)

위원장: 설 대 위

위 원: 김상순 박윤규 손창학 이명호 정동규 이준례

환경안전, 감염 및 공간활용위원회 (Environmental Safety, Infection and Space Utilization Committee)

위원장: 문 준 일

위 원: 정영태 손창학 이영식 이종현 천경두 김봉욱 김봉선

안전위원회 (Safety Committee)

위원장: 김 종 준

위 원: 오 용 김봉욱 공순구 권영노 박진근 신진우

기독교학연구원 기획 및 건축위원회 (CMRC Planning & Construction Committee)

위원장: 설 대 위

위 원: 정영태 주보선 김기순 박숙자 김상순 손창학 오 용 신진우

영양위원회 (Dietary Committee)

위원장: 정 동 규

위 원: 설매리 김문중 공순구 안은숙

5. 부별 직원 현황 Employee Statistics by Divisions

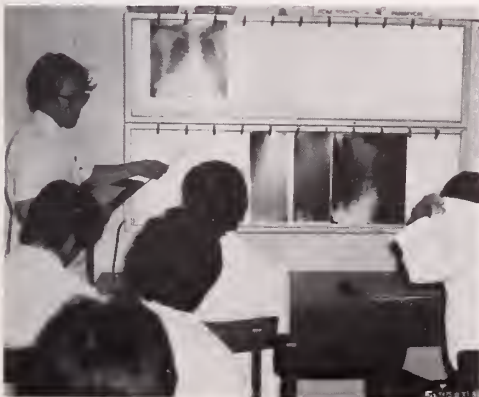
진료부	현인원	교육부		현인원	간호사업부		현인원	의료지원부		현인원	사무부		현인원	관리부		현인원	기타	
		과	별		과	별		과	별		과	별		과	별		과	별
진료부	44	인턴	23	간호사	205	약제과	24	사무과	7	관리부사무실	2	지역사회보건과	10					
진공의	58	의무기록과	18	병실서기	16	사회사업과	6	경리과	8	전기기계과	11	인목실	7					
가정의학과	8	의학도서관	3	간호보조원	105	영양과	30	치료의계산과	25	생의학전자과	6	기획실	3					
신경정신과	1	의학사진실	1	병동원	17			원무과	12	시설관리과	15	비서실	4					
심전도비파검사실	5	Medical Photography	1	Orderly				Patient Affairs		Building & Grounds		Secretary						
EEG, EKG		교육부사무실	1	기숙사사감	1			세탁실	11	수위실	20	중대본부	2					
난청음진로실	1	Secretary		수습생	8			재봉실	5	교환실	7	자료처리실	1					
Speech & Hearing				Trainees				안내실	3			Data Process						
치과	2																	
Dentistry																		
기브스실	2																	
Cast Room																		
해부병리과	4																	
Anatomical Pathology																		
임상병리과	41																	
Clinical Pathology																		
방사선과	25																	
Radiology Technician																		
동위원소실	4																	
Physicist																		
진산화단층조음과	4																	
CT/Sonography																		
흡입치료실	3																	
Inhalation Therapy																		
재활의학과	17																	
Rehabilitation																		
진료부서기 Clerk	1																	
소계	220		46		352		60		71		61		27					
총계	837																	
신교사	3																	
Missionaries																		

6. 전문의 및 전공의 배치 현황 Doctors by Departments

구 분 과 별	Department	Staff 상 임 전문의	Residents (Year)				소계	Total 합 계
			1	2	3	4		
내 과	Medicine	6	3	3	3	-	9	15
신경정신과	Psychiatry	3	1	-	-	-	1	4
소아과	Pediatrics	2	2	2	1	-	5	7
일반외과	Gen Surgery	7	2	4	3	2	11	18
정형외과	Orthopedics	2	1	1	2	2	6	8
신경외과	Neurosurgery	3	1	1	1	2	5	8
산부인과	Ob/Gyn	4	3	1	-	-	4	8
안과	Ophthalmology	2	3	1	1	-	5	7
이비인후과	ENT	2	1	1	1	-	3	5
재활의학과	Rehabilitation	1	1	-	1	-	2	3
마취과	Anesthesia	3	1	1	-	-	2	5
방사선과	Radiology	3	1	1	1	-	3	6
해부병리과	Anatomical Pathology	1	-	-	-	-	-	1
임상병리과	Clinical Pathology	1	1	-	-	-	1	2
지역사회보건과	Community Health	1	-	-	-	-	-	1
치과	Dentistry	1	-	-	-	-	-	1
가정의학과	Family Medicine	1	4	3	1	-	8	9
비뇨기과	Urology	2	1	-	-	-	1	3
합 계	Total	45	26	19	15	6	66	111



인턴 Interns 23
 전공의 Residents 66
 전문의 Staff 45
 총합계 Total 134



IV. 환자 통계 About our Patients

1. 년도별 환자 대비 Patients

구 분	1983	1984	1985	전년도 대비 (%)
외래환자 Outpatient Clinic Visits	168,895	170,777	175,595	103
1 일 평균 진찰실 외래환자 Average Clinic Visits per Day	563	569	583	102
입원실 인원 Admissions	12,142	11,800	12,925	109
1 일 평균 입원 Average Admissions per Day	33.3	32.2	35.4	110
입원 연인원 Inpatient Hospital Days	134,309	136,556	137,182	101
1 일 평균 재원수 Average Census	368	373	376	101
1 인 평균 재원 일수 Average Stay per Patient	11.1	11.6	10.6	91
병상 가동율 Average Bed Occupancy Rate	104	94.6	92	97
평균 병상 Average Number of Beds	350	406	408	101
입원율 Percentage of Outpatients Admitted	7.2	6.9	7.4	107
수술수 Surgical Operations	8,301	8,731	10,022	115
분만수 Deliveries	2,063	2,133	2,500	117
사망수 Deaths	158	137	104	76
부검수 Autopsies	11	6	15	250



2. 10년간 환자 현황 Ten Year Statistical Record

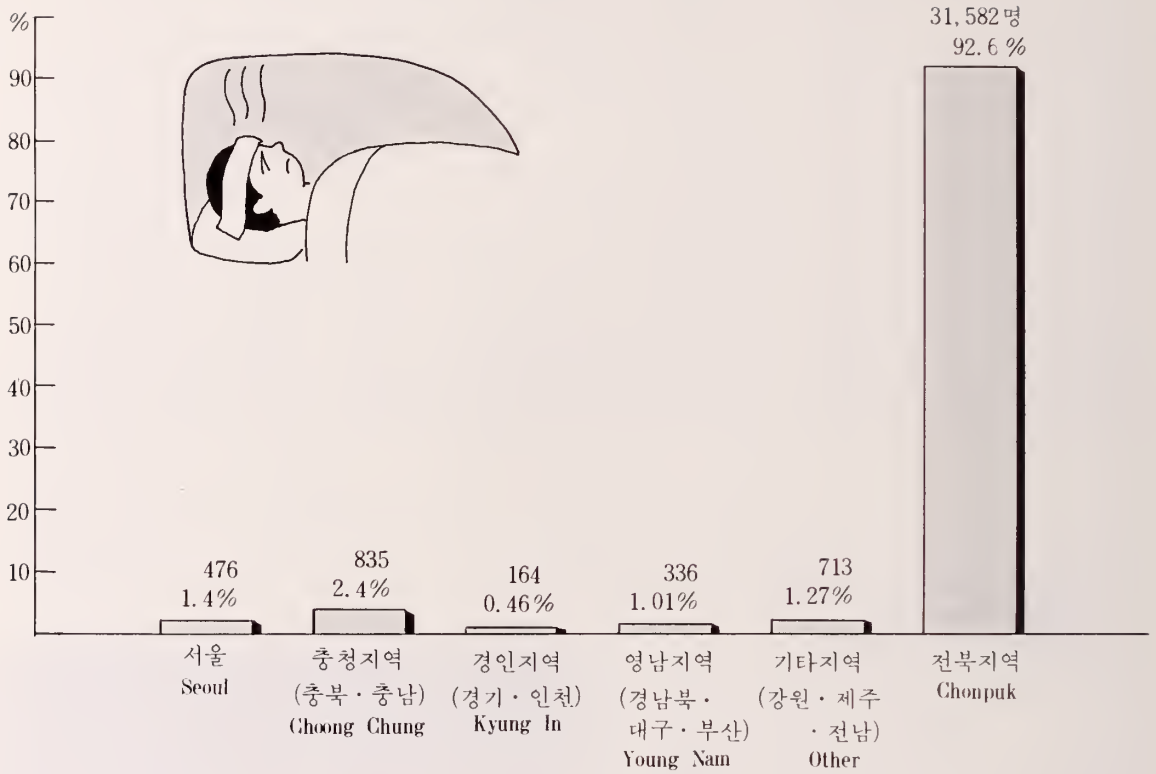
구분 년도	외래환자 Outpatients	입원실환자 Admissions	입원연인원 Inpatient Days	평균재원일 Average Stay	수술수 Surgery	분만수 Deliveries	직원수 Employees
1976	85,106	8,797	76,723	8.7	5,086	872	550
1977	92,891	9,339	84,748	9.1	6,076	864	606
1978	106,787	9,493	86,129	9.1	5,695	1,017	641
1979	127,140	10,454	99,327	9.5	5,759	1,684	686
1980	130,580	11,330	106,430	9.4	6,260	1,853	716
1981	139,438	12,016	115,252	9.6	6,913	2,187	749
1982	156,184	12,572	125,971	10.0	7,387	2,087	756
1983	168,895	12,142	134,309	11.1	8,301	2,063	774
1984	170,777	11,800	136,556	11.6	8,731	2,133	827
1985	175,595	12,925	137,182	10.6	10,022	2,500	837

3. 도내 시·군별 신·외래환자 New Patients Chonbuk Province

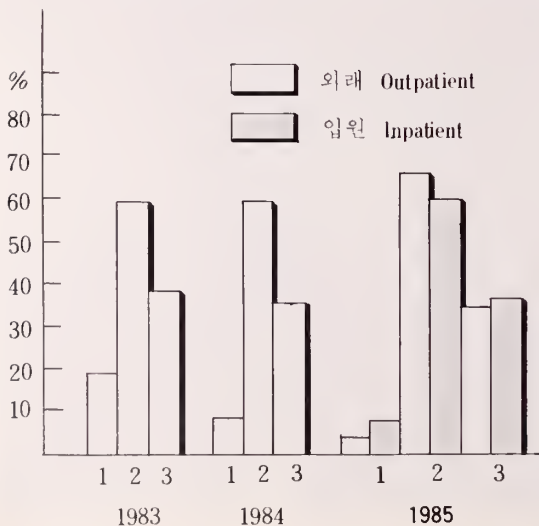
구 분	신외래수	구성비 (도내)%	구성비 전국(%)
전 주 시	14,075	44.8	41.3
이 리 시	1,587	5.0	4.7
군 산 시	1,463	4.6	4.3
정 주 시	628	2.0	1.8
남 원 시	644	2.0	1.9
완 주 군	2,561	8.1	7.5
임 실 군	987	3.1	2.9
장 수 군	548	1.7	1.6
남 원 군	603	1.9	1.8
진 안 군	946	3.0	2.8
무 주 군	318	1.0	0.9
김 제 군	2,367	7.5	6.9
부 안 군	1,372	4.3	4.0
순 창 군	315	1.0	0.9
고 창 군	794	2.5	2.3
익 산 군	1,050	3.3	3.1
정 읍 군	937	3.0	2.7
옥 구 군	387	1.2	1.1
전북 합계	31,582	100%	
기타(타도)	2,524		7.4%
합 계	34,106		100%



4. 시, 도별 신환 환자 New Patients by Locality

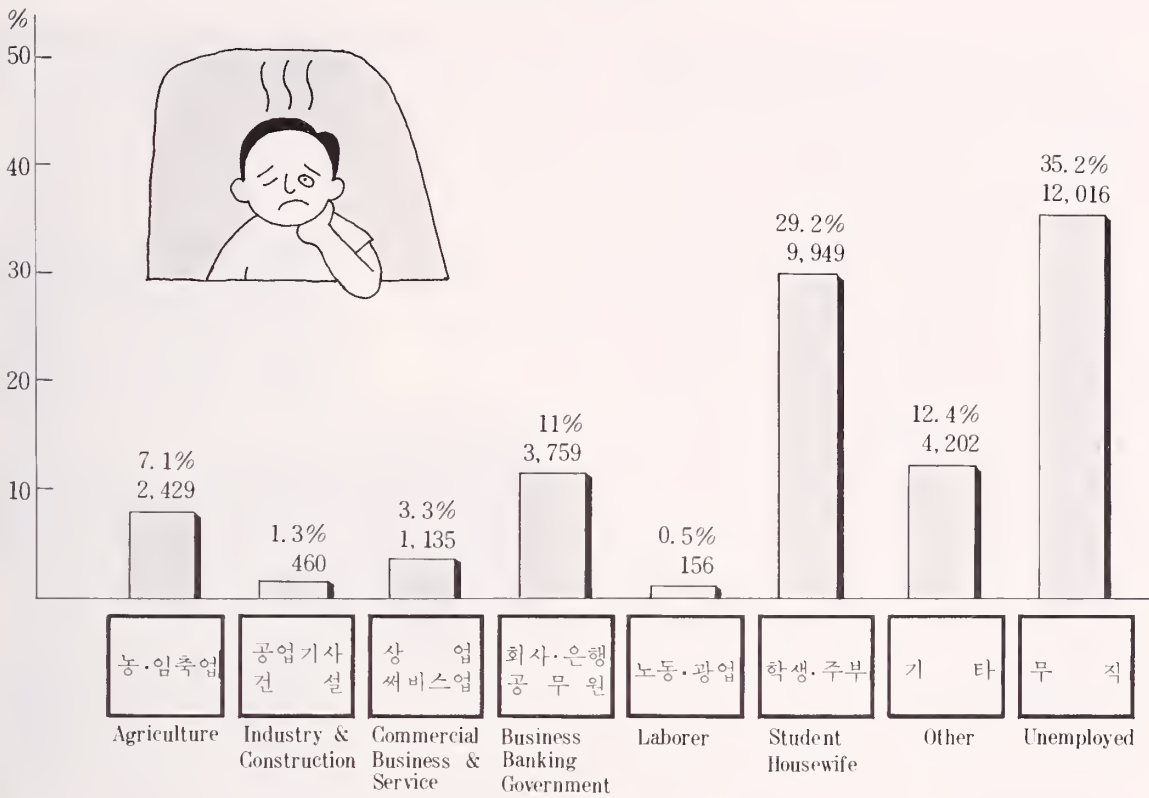


Percentage of Insured Patients



구분 (Category)	(구성비) (Composition)	
	외래% (OPD) (%)	입원% (IPD) (%)
1. 의료보호, 봉사, 산재, 자보 : Medicaid Workmen's Compensation, Vehicle Liability Insurance	1.6	6.3
2. 의료보험 Government Sponsored Medical Insurance	64.5	59.1
3. 일반 Regular, Non-Insured Patients	33.9	34.6

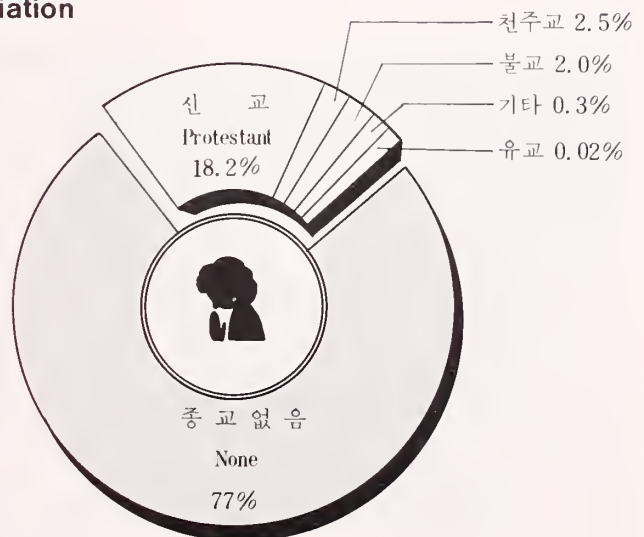
6. 직업별 신 외래 환자 New Patients by Occupation



7. 종교별 신 외래 환자

New Patients by Religious Affiliation

구분 (Category)	환자수 (Number of Patients)	구성비 (%) (Percentage)
신교 (Protestant)	6,204	18.2
천주교 (Catholic)	837	2.5
불교 (Buddhist)	696	2.0
유교 (Confucian)	8	0.02
기타 (Other)	93	0.3
종교없음 (None)	26,268	77.0
합계 (Total)	34,106	100



8. 과별 환자 Patients by Clinical Department

과별	구분	외래환자 Outpatient			입원환자 Inpatient			입원연인원 Inpatient Days		
		1983	1984	1985	1983	1984	1985	1983	1984	1985
		내과 Medicine	49,459	47,786	47,221	2,444	2,112	2,355	24,800	22,266
정신신경과 Psychiatry	10,360	11,916	11,380	145	215	292	2,313	3,511	4,171	
외과 Surgery	16,200	18,102	15,793	2,235	2,226	2,150	28,331	26,362	26,169	
소아과 Pediatrics	19,713	18,961	17,992	1,620	1,418	1,526	12,288	11,302	11,045	
신경외과 Neurosurgery	7,807	8,396	9,559	976	1,006	1,232	21,627	23,518	23,622	
산부인과 Ob/Gyn	14,702	14,914	15,886	2,697	2,727	3,037	10,184	10,682	12,377	
이비인후과 ENT	11,328	11,556	12,196	596	540	587	2,743	2,327	2,763	
안과 Ophthalmology	13,044	15,179	15,727	443	602	605	4,125	5,541	5,036	
정형외과 Orthopedics	11,629	9,737	10,674	919	925	896	21,473	26,582	21,892	
치과 Dentistry	2,841	2,686	2,879	-	-	3	-	-	41	
재활의학과 Rehabilitation	1,125	1,156	1,520	67	29	16	6,425	4,465	5,058	
비뇨기과 Urology			2,179	-	-	218	-	-	2,560	
치료방사선과 Therapy Radiation			382	-	-	-	-	-	-	
가정의학과 F. Medicine			203	-	-	8	-	-	32	
신생아실 New Born	2,026	2,072	2,429	-	-	-	-	-	-	
응급실 Emergency	8,661	8,316	9,575	-	-	-	-	-	-	
합계 Total	168,895	170,777	175,595	12,142	11,800	12,925	134,309	136,556	137,182	



9. 임상과별 응급 환자 Emergency Patients by Clinical Department

과별	구분	응급환자 Emergency Patients			전년도 대비 (%)	입원환자수				
		1983	1984	1985		입원환자수			전년도 대비 (%)	
						1983	1984	1985	1983	1984
외과 General Surgery		1,500	1,397	1,412	101	1,065 71	830 59	852 60	103 102	
내과 Internal Medicine		2,873	2,387	2,586	108	1,201 42	852 36	911 35	107 97	
소아과 Pediatrics		2,035	1,495	1,426	95	795 39	505 34	449 31	89 91	
신경외과 Neurosurgery		1,646	1,728	2,089	121	727 44	713 41	852 41	119 100	
정형외과 Orthopedic Surgery		1,248	1,369	1,454	106	569 46	554 41	468 32	84 78	
안과 Ophthalmology		165	162	215	133	66 40	51 31	48 22	94 71	
이비인후과 E. N. T		315	334	317	95	61 19	53 16	59 19	111 119	
산부인과 Ob/Gyn		295	268	223	83	162 55	140 52	115 52	82 100	
치과 Dentistry		-	-	4				1 25		
비뇨기과 Urology		-	-	162				46 28		
정신신경과 Psychiatry		-	11	164	1,490		4 36	13 8	325 22	
합계 Total		10,077	9,151	10,052	110	4,646 46	3,702 40	3,821 38	103 95	

V. 부서별 업무 통계 About our Activities

A. 진료부 Medical Division

1. 임상병리과 Clinical Pathology



구 분	1983	1984	1985	전년도 대비(%)
혈액 검사 Hematology	212,970	209,565	208,943	100
화학 검사 Chemistry	201,375	223,479	256,995	115
세균 검사 Bacteriology	34,311	40,477	50,768	125
노분석 검사 Urinalysis	254,976	280,776	286,360	102
기생충 검사 Parasitology	14,778	13,022	15,422	118
혈액형 검사 Blood(tests)	142,685	144,832	145,270	100
수혈 Blood(units)	9,326	10,283	10,841	105
혈청 검사 Serology	24,863	23,337	18,432	79
골수 검사 Bone Marrow	265	277	225	81
기타 검사 Miscellaneous	13,527	10,189	9,930	97
특수 검사 Special Test	3,222	4,250	4,195	99
혈액성분수혈 Blood Component transfusion				
혈장 Plasma	766	588	745	127
페레시스 Pheresis	-	-	63	-
적혈구농축액 Packed R. B. C.	2,259	2,896	2,979	103

2. 해부병리과 Anatomical Pathology

구 분	1983	1984	1985	전년도 대비(%)
부검 Autopsy	11	6	15	250
조직생검 Biopsy	5,232	4,881	5,298	108
동결절편 생검 Frozen Section	865	986	984	100
세포검사 Pap. Smear	4,002	3,864	3,963	102
골수검사 Bone Section	265	227	54	24
골조직 검사 Bone Section	263	321	239	74
특수염색 Special Stain	332	114	331	290
교육용포본제작 Teaching Slides	370	45	175	389



3. 방사선과 촬영 실적 Diagnostic Radiology

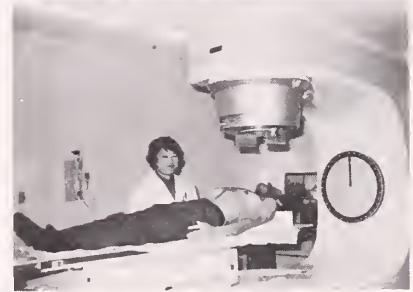
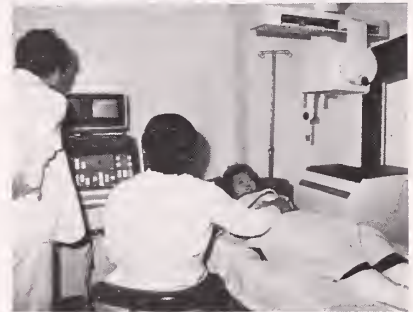
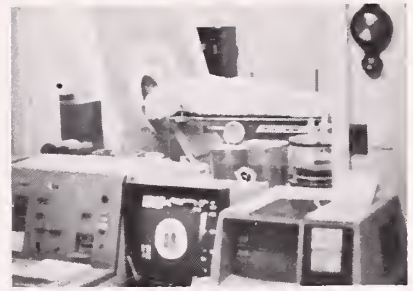
구	분	1983	1984	1985	전년도 대비 (%)
두개골 촬영	Skull	3,625	4,582	4,257	93
두비동유양돌기 촬영	P. N. S. Mastoid	1,960	2,105	2,088	99
대뇌동맥 촬영	Carotid Angiogram	198	225	199	88
심장 촬영	Cardiac Series	25	8	1	12
단층 촬영	Tomogram	59	41	36	88
기관지 조영 촬영	Bronchogram	83	62	32	51
흉부 촬영	Chest PA. LAT	37,645	34,609	35,141	102
경추, 흉추, 은추 촬영	C. T. L. Spine	3,864	4,379	4,925	112
척추 강내조영 촬영	Myelogram	196	145	180	124
골반, 장골 촬영	Pelvis. Extremities	7,577	10,524	9,125	87
단순복부, 신장 촬영	Abdomen & K U. B.	5,548	4,958	5,014	101
신우촬영	I. V. P. . R. G. P.	945	961	946	98
경구조영 담낭촬영	G. B. Series	154	85	43	50
방광조영 촬영	Cystogram Urethrogram	136	70	93	133
경정맥담관조영 촬영	IV. Cholangiogram	248	244	217	89
자궁난관조영 촬영	Salpingogram	14	21	41	195
골반계측 촬영	Pelvimetry	76	42	8	19
소장조영 촬영	S. B. Series	126	96	117	122
식도, 위장관조영 촬영	U. G. I. & Esophagogram	5,494	5,307	4,250	80
누공 조영 촬영	Sino Fistulogram	14	9	28	311
대장 조영 촬영	Barium enema	788	666	711	106
선택적혈관조영 촬영	Selective Angiography	144	133	114	85
실측지 촬영	Scanogram	28	3	28	930
투시	Fluoroscopy	65	87	83	95
임파선 촬영	Lymphangiogram	6	4	1	25
관절 조영 촬영	Arthrogram	27	21	42	200
타액선 촬영	Sialogram	75	56	72	128
후두 조영 촬영	Laryngogram	49	51	35	68
경피적 담관담낭	P. T. C.	77	55	38	69
무상 촬영	Herniogram	89	82	109	133
정맥, 조영술 촬영	Venogram	27	9	5	55
유방 촬영	Mammogram	126	120	158	131
합 계	Total	69,488	69,760	68,137	97
응급 촬영	Emergency	10,772	9,707	10,064	103
흉부(간촬영)	Chest P-A		9,449	731	8

4. 전산화 단층 촬영 C. T. Room Statistics

구 분	1983	1984	1985	전년도 대비 (%)
조영 촬영 With Contrast Enhancement	1,528	1,586	1,673	105
단순 촬영 Without Contrast Enhancement	913	1,112	1,439	129
합 계 Total	2,441	2,698	3,112	115

초음파 진단환자 Ultrasound Patient

구 분	1983	1984	1985	전년도 대비 (%)
환 자 Patients	432	1,078	1,518	141



5. 방사성 동위원소 진단 및 치료

Radio Isotope Diagnostic & Cobalt Therapy Procedures

구 분		1983	1984	1985	전년도 대비 (%)		
진 단 Diagnostic	뇌 주 사	Brain Scan	7	-	-	-	
	갑상선주사 및 옥소섭취율	Thyroid Scan & I ¹³¹ Therapy	712	797	1,434	180	
	갑상선 자극 홀몬	T. S. H	-	373	781	209	
	갑상선	트리요도타이록신	T ₃ R L A	895	1,152	129	
	혈청기능검사	싸이록신	Thyroxine	949	1,008	1,253	124
		유리 싸이록신	T ₄ R L A				
	간 주 사	Liver Scan	1,505	1,295	905	70	
	전신 골격주사	Whole Body & Bone Scan	252	295	294	100	
합 계	Total	3,425	4,883	6,027	123		
치 료 Therapy	라 이 나 크 치 료	LINAC Therapy	-	-	3,307	-	
	코 발 트 치 료	Cobalt 60 Therapy	8,306	8,572	3,924	46	
	썬 시 움 치 료	Cesium Therapy	92	84	75	89	
	옥 소 경 구 치 료	I ¹³¹ Therapy	49	47	25	53	
	합 계	Total	8,447	8,703	7,331	84	

6. 수술 환자 Operations by Clinical Department

구 분	1983	1984	1985	전년도 대비 (%)
외과 Surgery	2,635	2,451	2,240	91
신경외과 Neurosurgery	900	882	1,263	143
산부인과 Ob/ Gyn	1,086	903	988	109
이비인후과 ENT	894	928	992	107
안과 Ophthalmology	727	1,251	853	68
정형외과 Orthopedics	823	844	830	98
비뇨기과 Urology	-	-	449	-
기타 Other	1,236	1,472	2,407	166
합계 Total	8,301	8,731	10,022	115



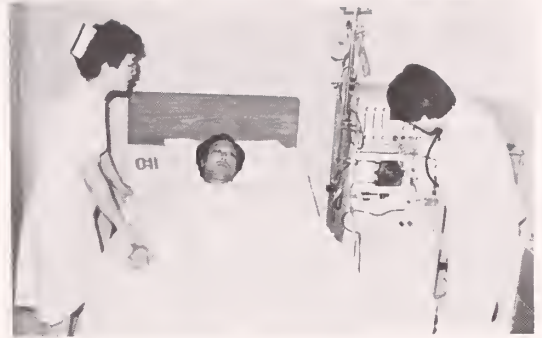
7. 마취 Anesthetist Activities

구 분		1983	1984	1985	전년도 대비 (%)
전신마취 (General Anesthesia)	기관내삽관 재호흡 Circle	3,632	3,662	3,524	96
	Endo 비재호흡 N. R. B	132	152	186	122
	마스크 재호흡 Circle	30	16	94	587
	Mask 비재호흡 N. R. B	9	8	11	137
케타민 정맥 / 근육 Ketamine		65	69	24	35
정맥마취 I. V. Anesth		100	81	47	58
척추마취 Spinal Anesth		133	103	167	162
경막외마취 Epidural Anesth		1	17	19	112
상박총차단 B. P. Block		4	5	11	220
국소정맥 신경차단 I. V. Block		6	2	2	100
계		4,112	4,115	4,085	99
국소마취 Local		1,212	1,474	1,415	96
합계 Total		5,324	5,589	5,500	98
응급수술 Emergency		1,342	1,096	1,198	109



8. 흡입치료 Inhalation Therapy

구 분	1983	1984	1985	전년도 대비 (%)
마취과 흡입치료실 Inhalation Therapy	3,129	2,705	2,208	82



9. 인공신장실 Hemodialysis

구 분	1984	1985	전년도 대비 (%)
인공신장(혈액투석) Hemodialysis	85	342	402
복수투석 Ultrafiltration	-	6	-

10. 신경정신과 Psychiatry



구 분	1983	1984	1985	전년도 대비 (%)
외래환자 Outpatient	11,451	12,894	11,909	92
입원환자 Inpatient	140	202	344	170
그룹치료 G.T	-	-	103	-
오락치료 R.T	-	-	122	-
작업치료 O.T	-	-	105	-



11. 심리 검사 Psychometry



구 분		1983	1984	1985	전년도 대비 (%)
지 능 사 검 사	성 인 KWIS	90	71	52	73
	아 동 KWIS. C.		7	30	428
다면적 인성검사 MMPI		162	229	313	137
인물화 검사 DAP		198	227	307	135
벤더게스탈트 검사 BCT		195	233	314	135
로드샤하 검사 Rorschach		62	175	234	134
주체통각 검사 TAT		62	40	50	125
문장완성 검사 SCT		37	144	316	219
간이정신진단 검사 SCL-90		-	35	315	900

12. 가브스실 Cast Room

구 분	1983	1984	1985	전년도 대비 (%)
Cast	2,580	3,039	3,048	100

13. 악성종양 환자 등록 Tumor Registry

구 분	1983	1984	1985	전년도 대비 (%)
암 등록 총수 All Cases	1,068	991	1,009	102
조직상 암 진단수 Histologically	1,002	917	959	105
종양 진찰 건수 Tumor Clinic Visits	6,111	5,778	4,841	84



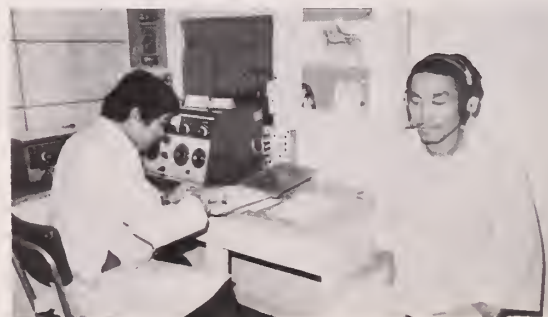
14. 특수 검사 Special Test

구 분	1983	1984	1985	전년도 대비 (%)
심전도검사 EKG	8,243	9,054	8,986	99
폐기능 검사 Pulmonary Function Test	426	281	163	58
뇌파 검사 EEG	702	853	788	92
초음파 심장검사 Echocardiography	149	174	189	109
위경 검사 Gastrofiberscopy	1,204	1,416	2,015	142
식도경 검사 Esophagofiberscopy	124	86	30	35
십이지장경 검사 Duodenofiberscopy	6	2	-	-
대장경 검사 Colonofiberscopy	19	2	9	450
기관지경 검사 Bronchofiberscopy	149	256	316	123
알레르기 검사 Allergy Test	100	102	64	63
역행성 담도조형술 ERCP	-	3	1	33
위석 제거 Bezoar removal	-	1	10	1,000
폴립 제거술 Endoscopic Polypectomy	-	5	5	100
직장경 검사 Sigmoidoscopy	-	128	102	80



15. 난청음 진료 Audiometry & Speech Therapy

구 분	1983	1984	1985	전년도 대비 (%)
언어 교정 Speech Therapy	111	80	41	51
청력 검사 Audiometry	4,413	3,849	3,542	92



16. 재활치료 Rehabilitation Institute

근전도실 Electromyography & Electrodiagnosis

구 분	1983	1984	1985	전년도 대비 (%)
근 전 도 및 전기진단검사	72	52	164	315

물리치료실 Physical Therapy Section

구 분	1983	1984	1985	전년도 대비 (%)
일 반 평 가 General Evaluation	509	831	682	82
표재열치료 Superficial Heat	7,702	16,184	15,185	94
초음파 치료 Ultrasound	2,166	1,856	2,676	144
전기자극치료 Electrical Stimulation	2,260	4,086	5,009	122
치료적운동 Therapeutic Exercise	15,863	14,504	17,790	123
수 욱 치 료 Hydrotherapy	760	1,466	1,329	91
견 인 치 료 Traction	135	193	153	79
치 료 용 구 Therapeutic Modalities	168	442	582	132
합 계 Total	15,864	39,562	43,406	110

작업치료실 Occupational Therapy Section

구 분	1983	1984	1985	전년도 대비 (%)
기 능 평 가 Functional Evaluation	1,707	1,954	2,815	144
치 료 적 운 동 Therapeutic Exercise	1,256	2,127	2,488	117
소 품 제 작 Patient's Project	70	34	92	270
보 조 장 구 Assistive Devices	78	28	88	314
부 목 Splint	-	30	41	137
합 계 Total	3,111	4,173	5,524	132

재활간호 Rehab Nursing

구 분	1983	1984	1985	전년도 대비 (%)
방 광 계 측 Cystometrogram	66	36	2	6
집 구 조 평 가 Home Evaluation	9	52	129	248
탄 력 양 말 Ted Hose	8	26	31	119
콘 돔 식 도 노 관 Condom Catheter	2	3	7	233
노 수 집 낭 Leg Bag	-	10	5	50
좌 식 변 기 Commode	-	1	3	300
합 계 Total	85	128	177	138



보조기 의수족실 Orthotics & Prosthetics Section

구 분	1983	1984	1985	전년도 대비 (%)	
보조기 Orthotics	상지 보조기 Upper Extremity Orthoses	39	19	21	110
	하지 보조기 Lower Extremity Orthoses	99	128	111	87
	구두 및 구두교정, 장치 Shoes & Shoe Modifications	79	158	135	85
	척추 보조기 Spinal Orthoses	220	227	251	110
	보조 장구 Assistive Devices	42	66	342	518
의수족 Prosthetics	상지 의지 Upper Extremity Prostheses	8	7	15	214
	하지 의지 Lower Extremity Prostheses	27	25	35	140
	수 선 Repairs	34	18	9	50
합 계 Total	548	648	919	142	

B. 교육부 Education Division

1. 의학 도서관 업무 Medical Library

구 분		1983	1984	1985	전년도 대비(%)	
Classification						
수 서 Acquisitions	구 입 Purchased	1,386	1,633	1,550	95	
	기 증 Gift	915	1,099	395	36	
열 램 Circulation	대 출 Loaned	751	914	518	57	
	반 남 Returned	633	770	584	76	
이 용 자 Users	대 출 자 Borrowers	450	447	358	80	
	반 남 자 Returnees	372	347	395	114	
	관내열람자 Library Patrons	4,564	2,976	3,019	101	
상 호 대 차 Interlibrary Loan	국 내 Domestic	신 청 Requests Sent	199	169	192	114
		피 신 청 Requests Received	74	142	95	67
	외국신청 Foreign Requests	12	17	14	82	
복 사 량 Photocopies	전 수 Cases	3,524	2,620	3,413	130	
	매 수 Copies	83,162	67,677	86,467	128	



2. 1985년도 연간 학술발표 현황

과 명	발 표 자	발 표 일	제 목	발 표 지
내 과	송호신, 이선구, 이봉섭, 김종준, 허기석, 김문중	1985. 3.	부신적출술로 치유된 고혈압 원발성 Aldosterone 증 1 예	순환기학회지
	한호수, 송호신, 장진호, 신명진, 강만춘, 김문중	1985. 4.	Multifocal Langerhan's Cell Granulomatosis의 1 예	대한내과학회잡지
	신명진, 장진호, 강만춘, 김지운, 김국용	1985. 5.	늑막저류액 PH의 진단적 의의	대한내과학회잡지
	김중준	1985. 3.	Effect of Gentamicin on the Functional and the Morphological Changes of the Rat-Kidney	전북대학원논문집
소 아 과	김완섭, 최용우, 이명호	1985. 9.	중추신경증상을 동반한 색소실조증 1 예	소아과학회지
	김완섭, 조명호, 장영숙, 이명호	1985.11.	소아횡문근 육종 1 예	소아과학회지
	조명호, 최용우, 김완섭, 이오경, 이명호	1985. 10.	Hutchinson-Gilford Progeria Syndrome 1 예	1985. 추계 대한소아과학회
	최용우, 조명호, 이오경, 이명호	1985. 10.	소아갑상선암	1985년도추계 대한소아과학회
정 신 과	박기창, 한정옥, 유계순	1985. 2.	횡성군에서의 자살에 관한 연구	신경정신의학지
일 반 외 과	설대위	1985. 10.	구강 및 구 인두암	대한두경부종양학술지
	박윤규, 설대위, 정동규	1985. 10.	악성타액선종양 114예의 임상 고찰	대한두경부종양학술지
	박승권, 정을삼	1985. 7.	선천성 거대 결장의 임상적 고찰	대한외과학회지
	김창수, 박윤규, 설대위	1985. 8.	악성 타액선 종양 95예의 임상분석	대한외과학회지
	박윤규, 정을삼, 설대위, 정동규	1985. 11.	염증성 유방암	대한외과학회지
정 형 외 과	이영식, 조영욱, 손성근	1985. 4.	척추전방전위증의 수술적 치료에 관한 임상적 연구	대한정형외과학회지
	이영식, 양한설, 조영욱	1985. 5.	엘레스-단로스 증후군 - 2 레보고 -	대한정형외과학회지
	이영식, 양한설, 조명철	1985. 5.	Poland 증후군 - 1 레보고 -	대한정형외과학회지
	이영식, 양한설, 조명철, 손성근	1985. 5.	당뇨병성족부괴저의 임상적 고찰	대한정형외과학회지
신 경 외 과	최문철	1985. 3.	만성 뇌경막하혈종에서의 섬유소 분해산물과 임상소견과의 상관관계	대한신경외과학회지
	정 남	1985. 12.	뇌동맥류 파열로 인한 재발성 지주 막하 출혈에서의 뇌전산화 단층 촬영 소견과 예후의 관계	대한신경외과학회지

과 명	발 표 자	발 표 일	제 목	발 표 지
신 경 외 과	최문철	1985. 12.	뇌동맥류 파열로 인한 자발성 지주막하 출혈에서의 예후인자	대한신경외과학회지
	정 남	1985. 12.	두개 기저부 골절의 임상적 분석	대한신경외과학회지
산 부 인 과	이영혜	1985. 8.	자궁내막 생검조직의 병리조직학적 검색	전북대학교 대학원 논문집
안 과	정영태	1985. 3.	안 천공상	대한안과학회지
	김인환, 정영태	1985. 4.	Clinical Results of Pure Green Argon Laser Photocoagulation for the Central Serous Retinopathy.	대한안과학회지
	조신철, 김인환, 정영태	1985. 6.	안 히스토플라스마증 1 예	대한안과학회지
	조신철, 정영태	1985. 6.	노인성 황반부 변성 1 예	추계안과학외구연
이비인후과	강 백, 이영식, 천경두	1985. 6.	후두 미세수술을 시행한 후두 질환의 임상통계학적 고찰	대한이비인후과학회지
	이영식, 강 백, 천경두	1985. 6.	후비공 폐쇄치험 1례	대한이비인후과학회지
재활의학과	김봉옥, 신정순	1985. 4.	척추 손상환자에 대한 추적관찰	최신의학
	김병식, 김연희, 장인수, 김봉옥	1985. 12.	임시 의지 (Temporary Prosthesis)를 사용한 하지 절단환자의 조기재활	대한재활의학회지
마 취 과	이종현	1985.	중증 임신중독증 환자의 마취관리	대한마취과학회지
	고석신, 염승수, 이기남, 문준일, 이종현	1985. 4.	전신마취중 발생한 양측 긴장성 기흉 1례	대한마취과학회지
	고석신, 김진수, 이기남, 문준일, 이종현	1985. 4.	악성고열증 가제환자의 예방 및 마취관리	대한마취과학회지
진단방사선과	최진욱, 이종순, 전두성, 김홍수, 이학송, 김종덕	1985. 10.	원발성 뇌종양의 전산화 단층 촬영 소견에 관한 고찰	대한방사선의학회지
임상병리과	김영숙, 이춘희, 박숙자	1985. 5.	급성 거핵아구성 백혈병 3예	대한임상병리학회지
	이춘희, 박숙자, 외 6명	1985. 7.	Vibrio Vulnificus 패혈증 3예	대한내과학회지
	이춘희, 박숙자, 강만춘, 송호신, 손창학	1985. 10.	Virus Associated Hemophagocytic Syndrome	대한혈액학회잡지
	박숙자, 최호열, 송경순, 이삼열	1985. 10.	위장관암 환자에서 Mitogen 에 의하여 유도된 임파구 변형에 관한 연구	대한임상병리학회지
해부병리과	정동규	1985. 10.	한국인 종양의 통계적 연구	대한병리학회
	정동규	1985. 10.	한국인 악성임파종의 연구	대한병리학회
가정의학과	정영숙	1985. 12.	서울지역에 있어서의 기생충 감염 조사 성적	한국농촌의학회지

C. 간호사업부 Nursing Division

1. 연간 병동별 병상 점유율 Occupancy by Nursing Ward

입원환자 연인원대 최대수용 가능 인원 대비

The Ratio of Actual Patient Days to the Maximum Patient Days as Determined by Bed Capacity for the Period

병동 Ward	구분	평균병상수 Average No. of Beds	최대수용가능수 Maximum No. Of Inpatients	입원연인원 Total No. of Inpatients	점유율 Occupancy Rate%
3 E		36	13,140	13,953	106.2
3 W		45	16,425	16,568	100.9
4 E		37	13,505	14,690	108.8
4 W		47	17,155	16,296	94.9
5 E		26	9,490	7,535	79.4
5 W		33	12,045	8,629	71.6
6 E		33	12,045	13,478	111.9
6 W		47	17,155	15,372	89.6
7 F		41	14,965	11,845	79.2
Rehab		24	8,760	7,155	81.7
I. C. U.		16	5,840	5,100	87.3
C. C. U.		16	5,840	5,251	89.9
E. 110		7	2,555	1,310	51.3
Total		408	148,920	137,182	92

2. 연도별 대비 Comparative

월평균 입원 연인원 Average Monthly Census

월 Month	1984	1985	전년도대비증가율 Percentage of Change%	점유율 Occupancy Rate%
January	366	387	105.7	95.4
February	366	361	98.6	85.5
March	384	378	98.4	89.7
April	372	377	101.3	89.2
May	375	381	101.6	94.4
June	372	358	96.2	88.7
July	365	374	102.5	92.7
August	374	377	100.8	93.3
September	384	371	96.6	91.9
October	366	389	106.3	96.4
November	384	386	100.5	95.6
December	370	368	99.5	91.0
Year Average	373	376	100.8	92.0

3. 간호원 실무 교육

Inservice Education for RN

구분 \ 년도	년도			전년도 대비 (%)
	1983	1984	1985	
교육 시간	74	96	169	176
연 인원	2,953	2,509	2,680	107



4. 간호사업부 특별교육

Special Education Program

부서별	년도			전년도 대비 (%)
	1983	1984	1985	
조산원 Midwife	-	11	8	72
마취간호원 Anesthetics	5	1	-	-
중환자간호원 ICU, CCU, ER, RR	21	33	19	57
간호보조원 N. Aide.	32	36	16	44
재활간호원 Rehab. N.	-	21	-	-
신경외과 전문간호 N-S, N-P	-	5	-	-
보호자 Attendants	3,501	2,210	1,858	84



5. 주사실 Injection Room

구분	1985	전년도 대비 (%)
항암제 (IM, IV) Chemotherapy	3,221명	-
일반주사 (영양, 수액, 항생제) Parenteral Injection	1,296명	-
수혈 (P/C, W'B) Blood Transfusion	233명	-

D. 의료지원부 Medical Support Division

1. 투약 Pharmacy

구분	1983	1984	1985	전년도 대비(%)
외래환자처방(일반) OPD- Prescription(Non Ins)	87,300	83,000	21,770	26
외래환자 처방(보험) OPD Prescription(Ins)	75,000	78,800	105,690	134
입원환자 처방 IPD Prescription	562,000	561,000	584,000	104
수액제 조제수 Fluid Bottles Made	79,500	125,500	119,490	95
주사제 조제수 Injectable Vials Made	61,020	54,918	61,842	113
외용약 조제수 External Drugs Prep	76,140	68,526	48,810	71
합계 Total	940,960	971,744	941,602	97



2. 사회사업과 Social Service

구분	1983	1984	1985	전년도 대비(%)
환자상담수 Patients Consulted	7,012	7,015	7,003	100
임상의와의 상담수 Consulted with Physicians	802	808	838	104
환자 경제적 보조 건수 Financial Assistance	361	584	492	84
타기관 및 유관부서 상담 Consulted Agencies & Dept	615	584	548	94
가정 방문 Home Visiting	49	115	107	93
통신, 대서 Communications	80	29	25	86

3. 기독여성 봉사 활동 Women's Auxiliary Activities

구분	1984	1985	전년도 대비(%)	
기아제(재생) Gauze Preparation	봉사자 총인원(명) Pink Lady Days	4,080	4,112	101
	봉사시간 Service Hours	12,812	13,166	103
도서 열람 Book Cart	도서보유 권수 Books	600	680	113
	매일 이용자수(명) Book Borrowers	100	120	120
급수 Water Service	총 대여 권수 Books Loaned	9,600	9,850	103
	봉사자수(명) Pink Lady Days	200	180	90
보호자상담실 Family Counselling Room	봉사시간 Service Hours	2,215	2,015	91
	상담자수(명) Families	1,103	1,113	101
안내접수 Information	봉사시간 Service Hours	2,300	2,400	104
	봉사자수(명) Pink Lady Days	5,230	5,200	99
선물의집및휴계실 Gift Shop and Employees' Lounge	봉사시간 Service Hours	528	520	98
	봉사자수(명) Pink Lady Days	2,572	2,512	98
총봉사시간 Total Service Hours	봉사자수(명) Pink Lady Days	2,572	2,512	98
	총봉사일 Total Pink Lady Days	484	380	79
총봉사시간 Total Service Hours		25,129	25,293	101
총봉사일 Total Pink Lady Days		6,282	6,563	104



4. 영양과 Dietary

식사 제공 수 Meals Served

구 분		년 도			전년도 대비 (%)	1985 1 일평균식수 Meals Served Per Day
		1983	1984	1985		
환 자 Patient	특 식 Special	15,738	72,534	84,246	116	231
	1 등 1st Class	5,445	19,192	14,625	76	40
	2 등 2nd Class	46,671	46,521	56,412	121	155
	3 등 3rd Class	308,049	254,253	253,230	100	694
	계	375,903	392,500	408,513	104	1,120
직원식당 Cafeteria	특 식 Special	2,513	3,472	3,743	108	10
	A 식 A Class	51,351	47,287	52,566	111	144
	일반식 Regular	289,099	302,595	320,900	106	879
	계	342,963	353,354	377,209	107	1,033
합 계 Total		718,866	745,854	785,722	105	2,153

E. 사무부 Business Division

1. 세탁실 Laundry

구 분	1983	1984	1985	전년도 대비 (%)
세탁량 Kilograms of Laundry	525,050	552,060	567,190	103
훗이불대림수 Sheets Ironed	360,444	369,824	385,515	104
작업복장대림수 Uniforms Ironed	57,623	77,495	93,906	121

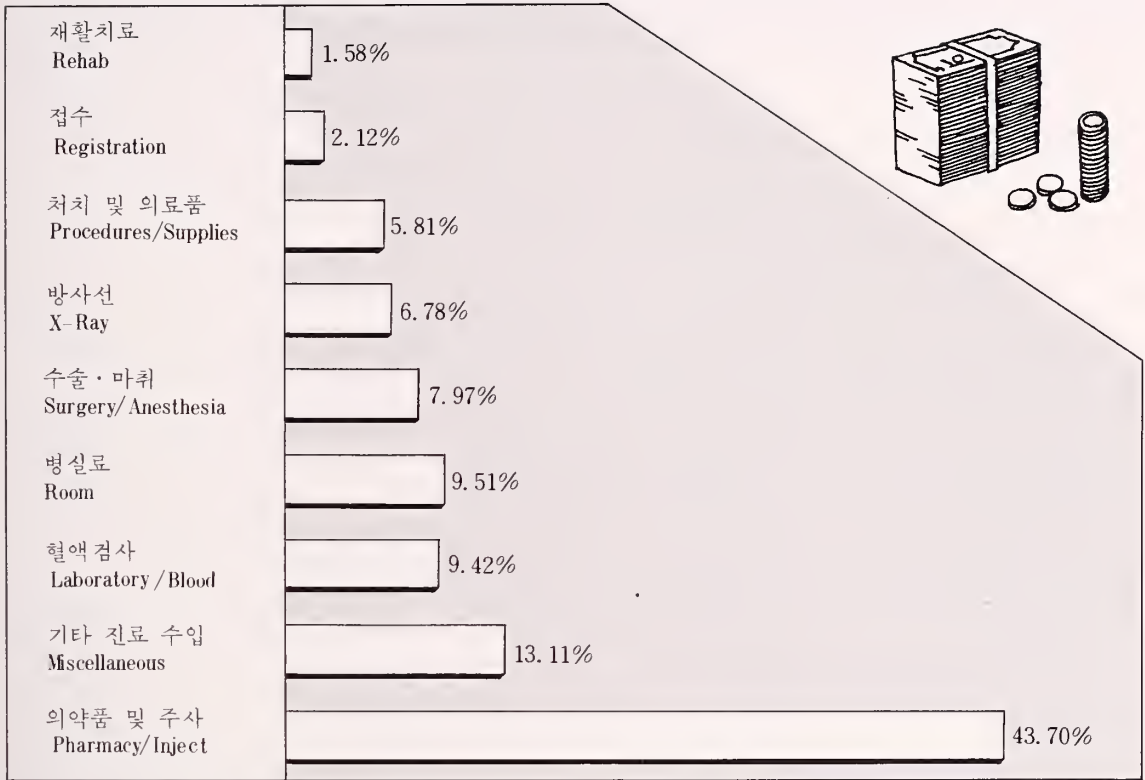
2. 재봉실 Sewing

구 분	1983	1984	1985	전년도 대비 (%)	
직원유니폼 Uniforms	695벌	773벌	700벌	91	
환자옷 Pajamas	1,025 벌	남자상하 Man	2,138벌	2,537벌	119
		여자상하 Woman	291벌	192벌	66
		아동복 Children	400벌	-	-
수술실·중상부 소독보·기타 OR and CSR Uniforms	3,348	3,070	3,524	115	
수선 Repairs	8,000장	8,000장	6,800장	85	
병실물품 이불 및 가운 Bed Sheets Gowns	1,252	2,140	2,631	123	
보호자 Attendants	-	144	-	-	

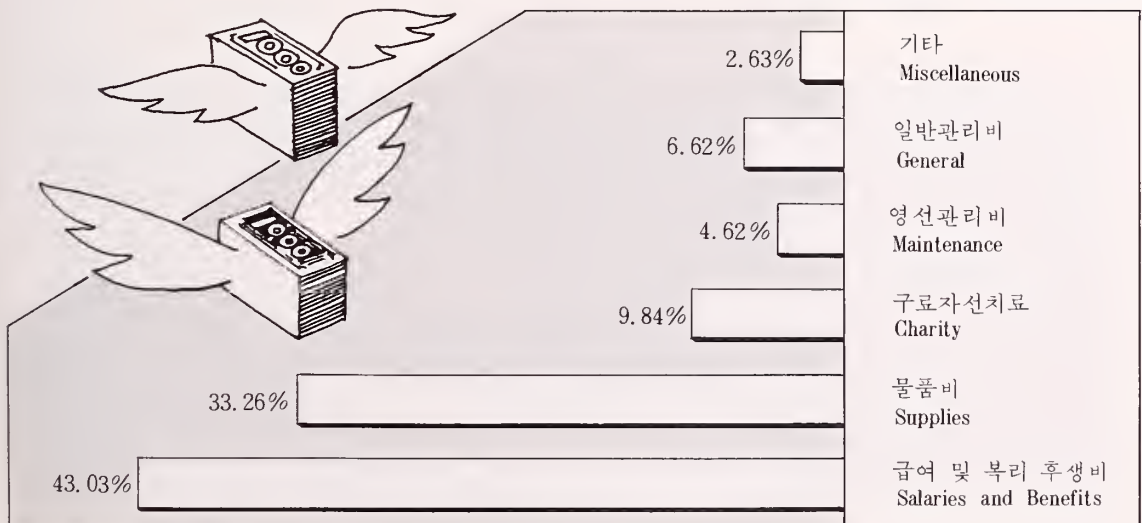


3. 재정보고 Financial Report

수입 Income by Major Revenue Center



지출 Expense Distribution



4. 직원이직률 Employee Turnover Rate

과 별 (Dept)	년 도 구 분	1985 년도		
		평균직원수 Ave. No. Employees	이직자수 No. of Separations	이직율(%) Turnover Rate
임 상 과 장	Doctors	43	6	13.9
임 상 병 리 과	Lab. Tech.	45	3	6.6
마 취 과	Anesthetists	17	-	-
방 사 선 과	X-Ray Tech.	34	2	5.8
지역사회보건과	CHD	10	-	-
약 제 과	Pharmacist	24	2	8.3
물 리 치 료 실	Physical Therapy	16	3	18.7
간 호 원	Nurses	196	34	17.3
간 호 보 조 원	Nurse Aides	143	13	9
원 목 실	Chaplain	6	-	-
사 회 사 업 과	Social Worker	6	-	-
관 리 과	Maintenance	34	-	-
교 환 실	Tel. Operator	7	1	14.2
치 과	Dental	4	-	-
난 청 음 진 료 실	Speech/Hearing	1	-	-
보 조 기 실	Brace Shop	4	1	25
심전도/ 뇌파실	EKG/EEG	6	1	16.6
계		596	66	11
사 무 부	Business Office	60	7	11.6
의 무 기 록 과	Med. Records	18	-	-
계		78	7	8.9
안 내 실	Guides	3	1	33.3
수 위 실	Guards	19	1	5.2
세탁 재봉실	Laundry/Sewing	16	1	6.2
영 양 과	Dietary	30	1	3.3
기 타	Misc.	5	2	40
계		73	6	8.2
소 계	Sub Total	747	79	10.5
인턴 / 전공의	Interns / Residents	89		
합 계	Total	836		

F. 관리부 (Engineering Division)

1. 1985년도 건축 보고 Construction Report

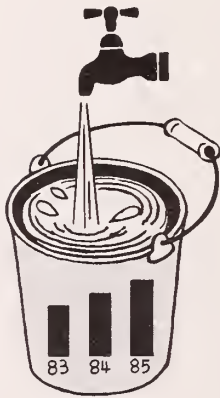
1 층

- | | |
|---------------------------|--|
| First Floor | 1) 신경정신과
Psychiatry Clinic |
| | 2) 임상 및 해부병리과 확장
Clinical & Anatomical Pathology Expansion |
| | 3) 원무과 확장
General Affairs Office Expansion |
| | 4) 비뇨기과 진찰실
Urology Clinic Office |
| 지하 1 층
Basement | 5) 탈의실을 의국 및 사무실로 개조
Locker room/doctor's study rooms remodelling |
| | 6) 가정의학과 진찰실
Family Medicine Clinic Offices |
| 지하 2 층
Sub
Basement | 7) 치료방사선과
Linear Accelerator Rooms |
| 기 타
Other | 8) 3, 4 층 간호원실 개조
Remodelling of nurse stations: 3rd & 4th floor |
| | 9) 5 층 서쪽 병동을 6 인실로 개조
Remodelling 5 West into 6 Bed Wards |
| | 10) 기독교의학연구원
Christian Medical Research Center |



2. 전기 사용량 및 요금 Electricity Consumption

구 분	1983	1984	1985	전년도 대비 (%)
사용량 KW Hours	1,588,176	1,758,596	1,909,892	109
요금 (원) Cost (Won)	199,825,524	200,326,762	237,930,953	119
평수 Floor Space (m ²)	22,636	22,636	24,424	108

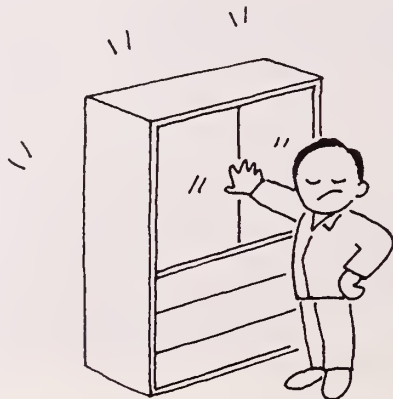
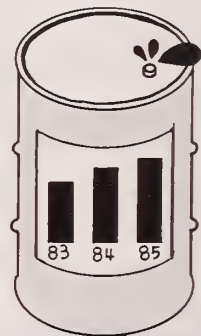


3. 수도 사용량 및 요금 Water Consumption

구 분	1983	1984	1985	전년도 대비 (%)
사용량 Tons	125,419	153,000	173,395	113
요금 (원) Cost (Won)	38,248,320	50,690,000	72,027,280	142
하수도세 Drainage Tax	-	-	13,954,000	-

4. 연료 사용량 및 요금 Fuel Consumption

구 분	1983	1984	1985	전년도 대비 (%)
방카- C유 Bunker C (Drums)	4,290	4,720	4,850	103
요금 (원) Cost (Won)	178,785,690	175,372,301	180,187,200	103
경유 Diesel (Drums)	210	243	180	74
요금 (원) Cost (Won)	11,040,540	13,636,930	9,463,320	69



5. 목공실 가구 제작량 Carpentry

(단위: 천원)

구 분	1984	1985	전년도 대비 (%)
제작수량	307	301	98
제작금액	14,589	12,910	88

G. 가정 및 지역사회 보건연구원 Family Medicine and CHD

1. 지역사회 보건과 보건사업 CHD Work Statistics

	사 업 내 용	사 업 실 적
질 병 관 리 및 예 방 사 업 Disease Control & Prevention	모성보건 Maternal Care	산전관리 Antinatal Care 177 산후관리 Postnatal Care 85
	영유아보건 Welbaby Care	예방접종 1108 상담 및 발육측정 1,126 Vaccination & Counsel & Measurement
	만 성 병 관 리 Chronic Disease	고혈압 진료 Hypertension Clinic 732명 간질환자 진료 Epilepsy Clinic 231명 성인병 관리방문 1,620 회 혈압측정 B. P. Check 2,312 명
	학 교 보 건 School Health	체질검사 Student Physicals 22개교 9,015명 치과 검진 70명 발치 Extractions 23명
	치 과 사 업 (Dental)	환자 진료 34명 발치 24명
	추구관리 Follow up Care	가정방문 Home Visiting 296회
	가정방문 Home Visiting	보건간호원 Community Health Nurse 1,277
지역개발사업 Community Development	보건 진료소 지원 CHP Support	보건진료소장 월례회 및 교육 10회 CHP Monthly Meeting & Education
	마을건강요원교육 VHW Education	겨울교실 Winter School 1 회) 신 건강원 New VHW 8 명 여름교실 Summer School 1 회) 구 건강원 Old VHW 72명 월별 분반모임 VHW Group Meeting 102번 573명 월별 전체모임 VHW Monthly Meeting 10번 397명
	환 경 위 생 Environment Sanitation	부엌개량 Kitchen Improvement 39 변소개량 Toilet Construction 7 목욕탕개량 Bathroom Construction 1
홍보 및 교육 Health Education	마을교육 Villiage Education 학생보건교육 Student Education	부락 Villages 39 부락 725명 건강교육 Health Education 2,801명
마을건강원사업 Village Health Workers	치 료 사 업 Treatment	치료 Treatment 6,352명 보냄 Referrals 1,062명 가정방문 Home Visiting 가족계획 Family Planning 3,962명 영유아 Welbaby 2,302명



2. 고산의원 Kosan Branch Hospital

가. 외래 Outpatients

신구환별 By New/Old Patients

구분	환자수	신 환	구 환	일평균
1984	10,276	3,520	6,756	34명
1985	10,637	2,987	7,655	35명
전년도대비 (%)	103.5	84.8	113.3	102.9

지역별 By Districts

계	고 산	화 산	운 주	비 봉	동 상	기 타
10,637	3,719	1,496	1,869	1,289	241	2,023
100%	35	14	17.6	12.1	2.3	19.0

종류별 Gen'l Pts Insurance Pts.

계	일 반	보 험	보 호
10,637	6,079	3,102	1,456
100%	57.1	29.2	13.7

나. 입원 Inpatients

년 도	입원건수	재원일수	입원기간	평균재원/일
1984	443	1,539	3.4	4.3
1985	424	1,715	4.0	4.7
전년도대비%	95.7	111.4	117.6	109.3

다. 엑스선실 운영 X-Ray

계	일반촬영	특수촬영	건/일
1,441	1,380	61	4.8

라. 검사실 운영 Laboratory

계	혈액	요	화학	혈청	미생물	기생충	건/일
3,443	821	1,166	570	191	265	430	11.5

마. 수술 및 분만 Surgery/Deliveries

맹장염 수술등 31건
분 만 84건



H. 원목실 Chaplain

1. 원목실 Statistics

구 분	1983	1984	1985	전년도 대비 (%)
입원환자 면담 IPD-Consultation	11, 151	9, 711	12, 241	126
결 신 자 Decisions for Christ	2, 018	1, 484	1, 734	117
성경공부 참가자 Bible Study Participants	230	182	215	118
성 경 기 증 Bibles Given	553	532	685	129
단권 복음 기증 Gospels Given	26, 800	24, 372	34, 530	142
전 도 지 배 부 Pamphlets Given	32, 000	37, 420	35, 530	95



I. 기타기구 Other Organizations

1. 예수병원 합창단 Choir

단장 : 김 문 중

지휘 : 김 성 지

반주 : 최 진 옥

1985년도 활동상황

1. 정기 직원 찬양예배 : 년 6 회

2. 특별찬양예배 (원내직원)

- ① 사경회
- ② 수난주간예배
- ③ 개원기념예배
- ④ 성탄절 예배

3. 초청연주회

이리성결교회 남선교회 주최 성가발표회 찬조출연

4. 경연대회

K.B.S 방송주최 전국 호국가요경연대회 입상(은상)



2. 한국 기독교 해외의료선교회

본 병원 해외선교회가 방글라데쉬 의료선교를 보다 활성화하기 위해 국내 기독교병원(9개)이 연합하여 한국기독교 해외선교회를 조직후 이용웅 선교사 가족과 박혜인 선교사가 현지에 파송되어 활동중에 있으며 1985년 결산은 선교비 36,209,470원, 이월금 32,432,965원이고 1986년도 예산은 93,012,965원이다.

해외 의료선교 사업발전을 위한 본 한국 기독교 해외의료 선교회 대표 정봉득원장(회장, 안동성소 병원장), 김치영 목사(대구 동산병원 원목실장), 김종원 원장(포항 선린병원장), 설대위 원장(예수병원장), 이성화 목사(예수병원 원목실장) 등이 지난 85년 11월 18일부터 12월 3일까지 방글라데쉬를 방문하고 귀국하였다.

이번 방문으로 대한예수교장로회, 미국장로회, 방글라데쉬 미 남장로회선교회와의 연합회의를 통한 활발한 의료선교 계획 수립과 Tongi 근방의 지역사회의료 선교사업에 관한 대한예수교장로회, 미국장로회 그리고 지역기관과의 삼각 파트너쉽(Partner ship)을 통한 의료선교사업발전에 대한 구체적인 계획을 세워 장기계획으로 방글라데쉬에 선교관 건립 적립금으로 10만불(2년에 미국 남장로 선교에 5만불, 한국기독교 해외의료선교회 5만불) 정립하기로 하고 방글라데쉬 의료원 운영위원회를 다음과 같이 조직하였다.

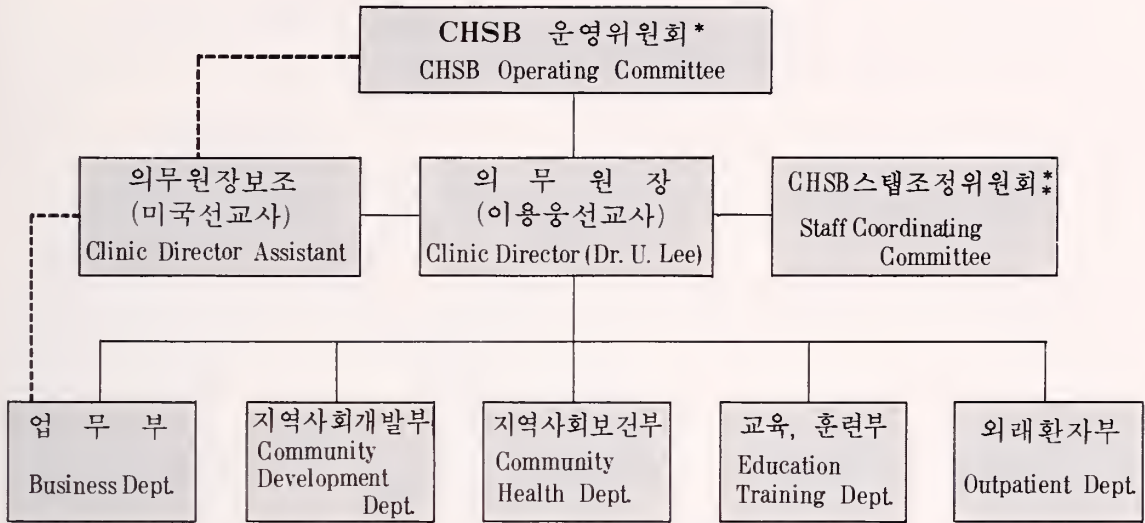
BANGLADESH MISSION SOCIETY

In order for the Bangladesh medical mission work to be even more active, the Bangladesh Mission Society organized the Korean Overseas Medical Mission Society composed by the staff of eight Christian hospitals. In support of Dr. U. Lee, his family and Nurse Hae In Pak, the society reported the following 1985 expenditures; ₩32,209,470 (about \$ 36,400). They carry forward ₩32,432,965 toward a 1986 budget of ₩93,012,965 (about \$ 105,100).

From November 18 to December 12, 1985, five representatives of the Overseas Mission Society including Dr. David Seel and Chaplain Sung Hwa Lee, visited Bangladesh. There, together with representatives of the Presbyterian Fellowship of Bangladesh, a plan for the further development of the medical mission work in the Tongi area was formulated. A three way partnership of the newly established Christian Health Services, Bangladesh, the Presbyterian Church of Korea and the Presbyterian Church, USA, was conceived to promote the development of the medical mission work.

The long range plan includes relocation of the Tongi Clinic in the same district but with access to Dhaka to allow development of a multipurpose clinic and community health center. Funds for purchase of land (estimate cost \$ 100,000) are being raised over a two-year period, half from the Overseas Medical Mission Society of the Korean Church, and half from the Church in the United States.

CHSB 조직표(CHSB Organization)



* CHSB 운영위원회 임원 구성

방글라데쉬	5
대한예수교장로회	2
미국장로회	1
위원장	1

CHSB Operating Committee

Bangladesh Nationals	5
Presby. Church. Korea	2
Presby. Church. USA	1
Clinic Director	1

** CHSB 스텝조정위원회 임원구성 STAFF Coordinating Committee Consists of:

- 1) 의무원장- 회의소집자 및 의장
Clinic Director
- 2) 의무원장보조
Assistant to the Director
- 3) 지역사회보건부 감독관
Comm. Health Supervisor
- 4) 교육, 훈련프로그램 제작자
Ed. & Training Supervisor
- 5) (대리) 업무담당관
Acting Business Manager
- 6) 의료관
Medical Officer
- 7) CHSB 스텝대표
STAFF Representative

3. 예수병원 전도회 **Evangelistic Society Activities**

미자립교회 보조 장학사업 **Pioneer Church Aid Scholarship**

보 조 구 분	교 회 수	보 조 액	비 고
운 영 비 보 조	24	16,950,000 ₩	
건 축 비 보 조	7	10,000,000 ₩	
장 학 금 보 조	정규신학생	2,100,000 ₩	

의료 구제 사업 **Charity Work**

구 분	보 조 내 용	지 급 액
불우 영아 양육 결연 Child	양육비 보조 (20명)	1,200,000 ₩
극빈 장애자 보조 Disabled	의료보조기등 지급	1,000,000 ₩
무의탁 불우이웃 구호 Homeless	의류, 식량등 생활필수품	2,000,000 ₩

무의촌 전도 **Evangelism / Medical Team Outreach**

기 간	장 소	진료환자수	교 회 학 교	사 업 비
1985 8.8~8.10 (2박 3일)	전북 정읍군 산내면 장금리 사승부락	648명	어린이 교회학교 운영 성화상영, 시청각교육	1,500,000 ₩

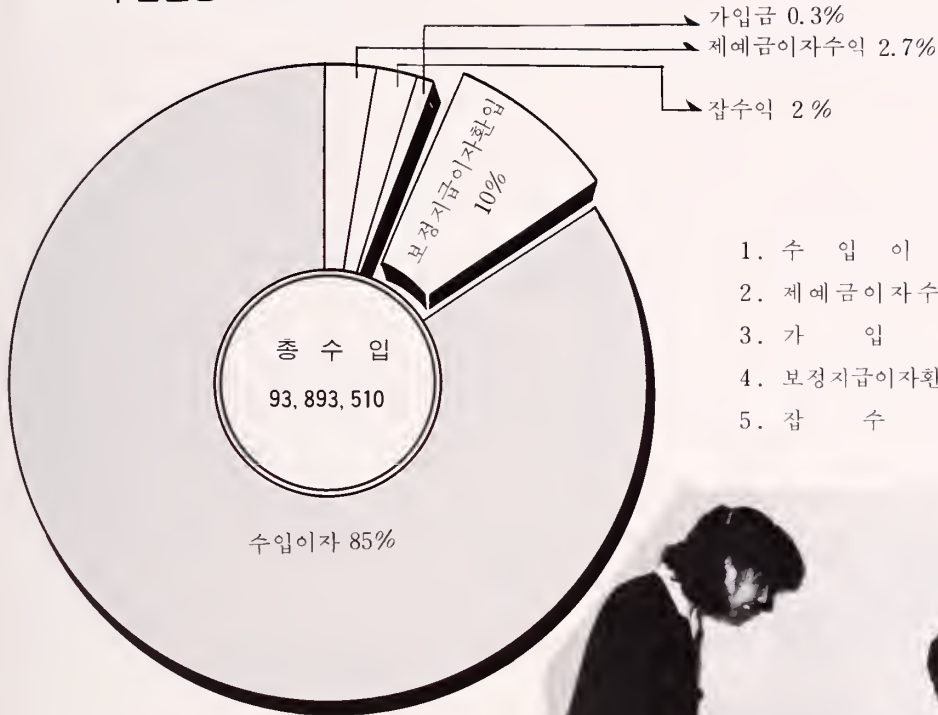
대외 선교 활동 **Mission Extension**

구 분	활 동 내 용	금 액
방송선교 Broadcasting	기독교방송 프로그램 참여	2,000,000 ₩
문서전도 Scriptures	농촌교회 성경 찬송등 기증	1,500,000 ₩



4. 예수병원 신용협동조합 Credit Union

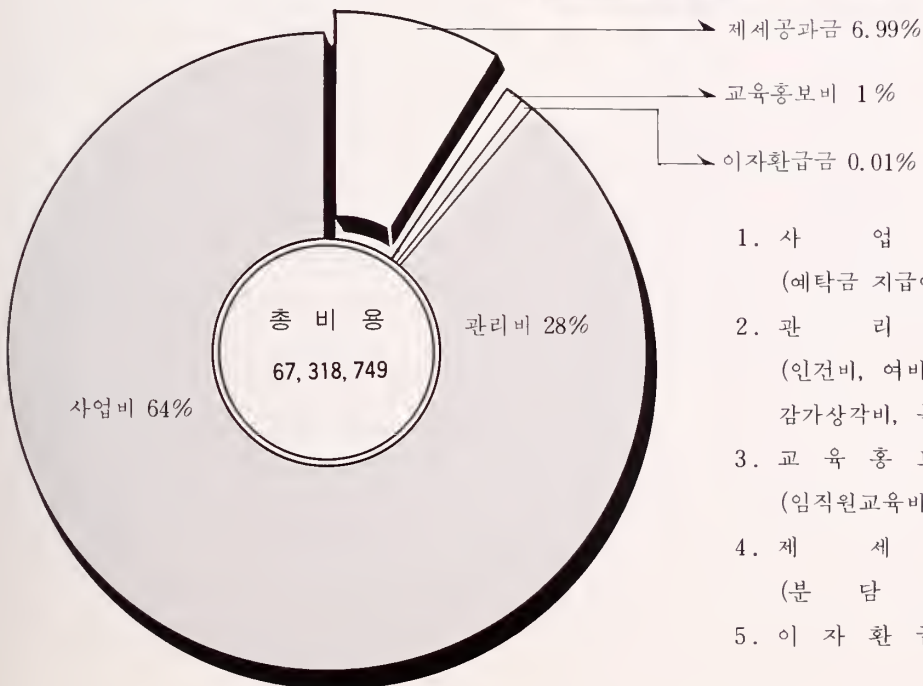
수입현황 Income



1. 수 입 이 자 : 80,201,946
2. 제 예 금 이 자 수 익 : 2,543,004
3. 가 입 금 : 290,000
4. 보 정 지 금 이 자 환 입 : 9,405,690
5. 잡 수 익 : 1,452,870



지출현황 Expense



1. 사 업 비 : 43,419,107
 (예탁금 지급이자, 적금지급이자)
2. 관 리 비 : 19,044,942
 (인건비, 여비, 업무추진비, 사무비, 감가상각비, 복리후생비)
3. 교 육 홍 보 비 : 399,000
 (임직원교육비, 행사비, 포상비)
4. 제 세 금 : 4,442,920
 (분 담 금)
5. 이 자 환 급 금 : 12,780

5. 기독교학연구원

인류를 위해 봉사하고, 진리를 추구하기 위한 기관으로서 다음의 역할을 담당하게 됩니다.

- 과학과 믿음의 교량역할
- 지역사회와 병원의 교량역할
- 선교와 교회의 교량역할

본 기관에는 임상약리학, 면역학, 생화학등의 기초의학 연구 실험실이 설비될 것이며, 지역사회보건센터, 전산화 된 보건통계연구실, 선교자료 도서실 및 의료선교사 훈련 프로그램, 가정상담실이 설치될 것입니다. 또한 마을건강요원 훈련을 위한 국가적 센터가 되는데도 일익을 담당하게 됩니다.

이 건물 건축을 위해 자금을 마련해 주신 신동아 그룹의 최순영회장님과 미국 국제개발처에 감사를 드리는 바입니다. 몇몇 학술지도자들께서 금년에 우리 연구진에 합류하여 연구조사원으로 선교학과 지역사회보건 계획 추진을 도모하게 됩니다. 한국에서의 암과 고혈압 발병원인을 규명하고 전염병 질환의 관리에 이바지하고 1차 진료의 보다 나은 수단을 탐구하고 한국으로부터 제3 세계에 전하는 효과적인 의료선교의 방법을 연구 조사하는데 의학적 연구의 근본방침을 둘 것입니다.

한국 국민과 또 이를 넘어 이 지역세계 사람들에게 보다 건강하고 풍족한 삶을 가져다 줄 본 계획을 전개시켜 나가는데 하나님의 인도하심이 함께 하시길 기원합니다.

THE CHRISTIAN MEDICAL RESEARCH CENTER

An institution for the pursuit of truth and for service to mankind:

- a link between faith and science
- a link between hospital and community
- a link between Church and Mission

The institution will comprise basic science laboratories in biochemistry, immunology, and pharmacologic therapeutics; a community health education center, a computerized biometrics section, a medical missions library and training program, and a family counselling center. We also anticipate that this may become a national center for the training of village health workers.

We are grateful to Mr. Choi, Soon Young of the Shin Dong-A Group, and to the United States Agency for International Development for capitalization of this building. Several academic leaders will join our staff this year and the next to become research investigators and to promote the missional and community health programs. Principle areas of scientific investigation will be with regard to the cause of cancer, and of hypertension in Korea, to help in the control of infectious diseases, to seek better means for primary health care, and to inquire into effective methods of medical missions from Korea to Third World Countries.

We ask God's guidance in developing this program to bring better health and abundant life to people of Korea and beyond, to this part of the world.

J. 선교후원자 (Partners in Mission)

1. 선교사 Missionary staff

David B. Chu, MD (1967)

Internist, Cardiologist

Mrs. Ruth Folta, RN (1955)

*Professor, Margaret Pritchard
Junior College of Nursing*

Merrill H. Grubbs, MHA (1961)

*Planning and Development
Officer*

David J. Seel, MD, FACS (1953)

*Hospital Director,
Surgical Oncologist*

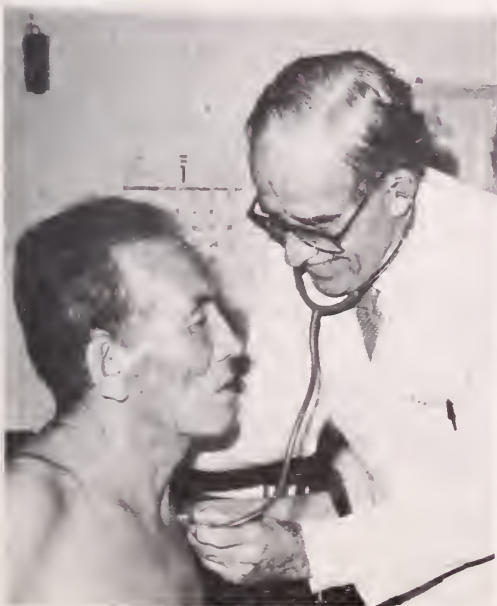
Mrs. Mary B. Seel, MT (ASCP) (1953)

Research Assistant, Hospital PR



2. 자원봉사 **Volunteers**

Melvin Cheatham, MD	<i>Neurosurgeon</i>	<i>Ventura, CA</i>
Mrs. Sylvia Cheatham	<i>Secretarial support</i>	
Elizabeth Cheatham	<i>Publicity</i>	
Mark Cheatham	<i>Computer education</i>	
Robert Cheatham	<i>Publicity</i>	
Paul DeCamp, MD	<i>Thoracic Surgeon</i>	<i>New Orleans, LA</i>
Mrs. Marilyn DeCamp	<i>English</i>	
Roy Hong, MD	<i>Family Medicine</i>	<i>New York, NY</i>
	<i>Resident</i>	
Mr. Lee McCutcheon	<i>Cabinet making</i>	<i>New Orleans, LA</i>
William B. Mill, MD	<i>Radiation</i>	<i>St. Louis, MO</i>
	<i>Oncologist</i>	
Mrs. Dorothy Mill	<i>Secretary</i>	
Fred Moore, MD	<i>Family Medicine</i>	<i>Hartsville, Ohio</i>
Neville Sue Rapp, PhD	<i>Research</i>	<i>St. Louis, MO</i>
	<i>Biochemist</i>	
David Talmage, MD, PhD	<i>Immunologist</i>	<i>Denver, Colorado</i>



3. 기타 후원처

매년 해외의 여러분들, 여러 기관에서 우리 병원의 효율적인 운영을 위해 많은 지원을 해주고 있다. 이를 모두다 열거할 수는 없겠기에 우리 병원 운영에 지대한 도움을 주었던 아래 네 기관에 특히 깊은 감사를 드리며 소개하고자 한다.

미국장로교 국제선교회는 파송선교사, 자원선교사 그리고 미국에서 연수하고 있는 우리 병원의 의사지원을 통하여 우리 병원을 계속 도와주고 있다.

텍사스주 우드빌에 있는 의학자선재단(MBF)은 우리 병원을 충실히 후원해 주고 있는 기관으로 재정지원, 의료장비와 의료품 그리고 기독 의료인을 지원해 주는 매개체가 되고 있다. 또한 이곳을 통하여 주요한 재정원조 기관들로부터의 지원이 이루어지고 있다.

서독 기독교개발 원조단(EZE)은 우리 병원과 파트너 관계를 유지하면서 특히 시골지역의 의료사업을 위한 지원을 해주고 있다. 고산과 기타 지역의 사업을 후원해 주어서 적절한 의료혜택을 받을 수 없었던 지역 수천명의 주민들에게 예방의학의 혜택을 받을 수 있게 해주었다.

미국 국제개발처(AID)는 미국인 학교와 해외병원을 위한 사업을 통해 건축 및 장비를 구입하는데 지원을 해주고 있다.

최근에 완성된 기독의학연구원은 이 기관의 도움으로 이루어진 것으로 우리 병원과 미국국제개발처간에 이룩된 “굳은 결속”의 표상으로 남을 것이다.

이처럼 따뜻한 마음으로 우리 병원을 후원해 준 이들 기관과 그외 많은 분들에게 깊은 감사를 드리며 이같은 사업을 허락해 주신 하나님께 감사와 영광을 드린다.

Other Contributors

Each year numerous people and institutions outside of Korea contribute to the successful operation of the Presbyterian Medical Center. It would be difficult if not impossible to list all of those friends. However, we must gratefully acknowledge four major contributors without whom the work of the Center would have been seriously handicapped.

The Division of International Mission of the Presbyterian Church, USA, assisted through its sponsorship of missionaries and volunteers and also members of our Korean staff studying in United States.

The Medical Benevolence Foundation, Woodville, Texas, is an efficient channel for monetary gifts, for medical equipment and supplies and for volunteer medical personnel. It also is the foundation through which major funding agencies channel their gifts.

The Protestant Central Agency of West Germany is our major partner in providing health care to rural communities. Its support of the Kosan and other projects has made preventive medicine available to thousands in areas previously lacking adequate health care systems.

The Agency for International Development has generously supplied construction and equipment funds through its American Schools and Hospitals Abroad program. The Christian Medical Research Center is the latest of the construction projects which proudly display the “clasped hand” symbol of AID.

We are grateful to God for these and other friends who give from the heart. This is truly an international endeavor and to God be the glory!

VI. 1986년도 사업목표

표어: 찾아오는 손님 예수님 대하듯

(히브리서 13 : 2)

1. 환자 진료

- 1) 충실하고 신속한 진료
- 2) 수술실의 운영 효율 증가 및 환경 개선
- 3) 중환자실 개선
- 4) 영안실 개선
- 5) 가족상담 프로그램 연구 및 시작
- 6) 간호과정 지침서 발간
- 7) 환자 및 보호자를 위한 교육 팸플렛 발간
- 8) 재원환자 현황판 설치로 면회객 편의 제공

2. 전도 사업

- 1) 진찰 대기실에서 비디오 카셀을 통한 전도
- 2) 직원 신앙 향상을 위한 수련회

3. 교육 사업

- 1) 포괄적인 교육 프로그램 및 실무교육 추진
- 2) 마이크로 필름제도 개선으로 환자진료 기록 활용

4. 사무 개선 분야

- 1) 전산화를 통한 치료비 청구 개선
- 2) 소모품 관리 개선

5. 시설 분야

- 1) 폐수처리시설 공사
- 2) 식당 개선
- 3) 승강기 대수리
- 4) 모자보건종합센터 착공
- 5) 주차장 확장 검토

6. 연구소 사업

- 1) 기독교의학연구소 개소 및 업무 개시
 - 생화학 연구
 - 면역학 연구
 - 선교도서 운영

1986 Motto and Goals

MOTTO: "Welcoming our guests as though welcoming Jesus"

(Heb. 13:2)

1. Patient Care

Our goal is to improve our care of patients by

- 1) giving faithful and prompt treatment
- 2) improving the condition and efficiency of the surgical suite
- 3) modernizing the Critical Care Unit
- 4) remodelling the morgue family waiting area
- 5) studying and initiating a family counselling program
- 6) preparing and publishing a Nursing Procedure Guide
- 7) preparing and publishing educational materials for patients and attendants
- 8) providing visitors easier access to information about inpatient status

2. Evangelism

Our goal is to be more effective by

- 1) providing evangelistic programs by means of a video cassette system in the waiting areas
- 2) providing spiritual retreat opportunities for all personnel

3. Education

Our goal is to prepare ourselves for better service by

- 1) initiating a more comprehensive educational program and providing inservice training opportunities
- 2) updating the medical records microfilming process and equipment to provide utilization for research

4. Administration

Our goal is to improve administration by

- 1) computerization of the patient billing system
- 2) establishing a better supplies inventory system

5. Construction

Our goal is to improve the facilities by

- 1) construction of a treatment system for contaminated water
- 2) remodelling of the food preparation area
- 3) renovation of patient elevators
- 4) construction of a Maternal and Child Health Care Center
- 5) providing additional parking space

6. Christian Medical Research Center

Our goal is to begin utilization of the Center by

- 1) initiating carcinogenesis and hypertension biochemical research
- 2) establishing immunological research education and training
- 3) furnishing the Mission Resource library



연보발간위원 : 권익수 김대영 김상순 김천식
김성란 서동수 주금주

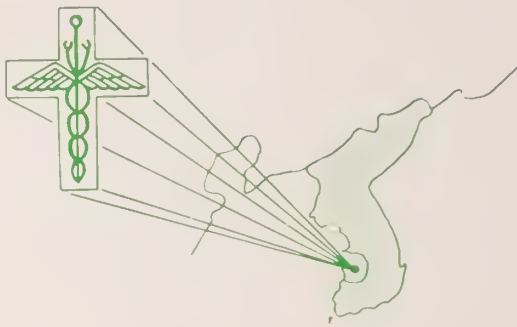
1985. 예수병원 연보
ANNUAL REPORT, PRESBYTERIAN MEDICAL CENTER
CHONJU, KOREA 520

1986년 2월 인쇄
1986년 2월 발행

발행인: 병 원 장
편집인: 예수병원연보발간위원
인쇄처: 동명정판사

전라북도 전주시 중화산동 1가 300번지
전화 ② 8641~9

□ 비 매 품 □



Please return to O.P.S.

SOME FACTS ABOUT THE LEPER WORK.

Some fourteen years ago we took in our first leper and since then 1149 have been received; 939 have been paroled as able to return home; 378 have been baptized in the home, and there have been 238 deaths.

Chaulmoogra oil has given us the best results in treatment but exercise and an active life are very important. For this reason we encourage every leper to work who is able. Practically all our building work is done by the lepers themselves. We have about 20 masons, 20 carpenters, 8 stone cutters, tanners, blacksmith, and other workmen, most all of whom have received their training in the colony.

For some years our general hospital staff has given simple medical courses to the leper nurses and dressers and in this way have trained them to do most of their own medical work, even to all the common operations. They can amputate a leg as quickly as I can and do quite a bit of operating.

We have twelve blind among our lepers and this disease effects the eyes in many. Over seventy have poor vision. Often the leper tubercle forms in the eye. Also facial paralysis causes the lids to droop and expose the eye to dirt and dust. Two of our best elders are now blind.

129 have lost their fingers and toes and the disease amputates these parts very often. 293 have claw fingers, or where the fingers contract.

All our colony expect 40 cases have been transferred to the new place 80 miles from here on a beautiful peninsula. Forty remain here for the present to protect the property until it is sold.

The lepers have erected 20 cottages on the new site with stone and sand found right on the site. Now they are working on ten cottages for the women's plant. Soon work will begin on the church and hospital.

God has blessed the place with an abundance of shellfish and each tide brings in more fish.

As we have to do about 200 dressings a day we welcome old sheets and white linen that can be used for dressings and bandages. The lepers are glad to get also old warm clothing of any kind. Send by parcel post to me at Soochan, Korea, and mark "Gift for Lepers."

My residence address is still Awangju where I am directing the general hospital and make the trip about twice a month of the new colony.

R. M. Wilson, M. D.

ACCOMMODATION
MORE NECESSARY FOR
LEPERS THAN LUXU-
RIOUS EQUIPMENT

Sep 26/34

The Chosen Shimbun:—According to investigation by the Government-General the number of lepers throughout Chosen on August 15 last was more than 12,900 or an increase by more than 660 as compared with figures for last year. This means our country is now confronted with the most urgent necessity of stamping out leprosy not only from national hygienic but eugenic standpoint, particularly so in consideration of fact all civilized Occidental countries now boast of having successfully stamped out this disease.

Fortunately the Chosen Leprosy Prevention Association is now devoting itself to the work of isolating lepers as a measure to stamp out leprosy by making necessary equipments for it. As a matter of fact the management of the Leper Asylum in Little Deer Island (So Rok Do), South Zenra Province, having already enlarged its accommodation capacity 1,600 lepers will be accommodated before long and 1,000 more from next year. This means by the end of 1935 the Asylum will be able to accommodate some 4,000 lepers, or 1,000 more than originally planned. Adding to this some 1,100 lepers who are being accommodated in private leper asylums in Taikyu and Reisui lepers throughout Chosen will have been isolated by a half. In this connection it is reported the death rate of lepers in Japan Proper is 7 to 100 and 3 to 100 in Chosen. The said Asylum is now provided with various modern scientific equipments such as telegraph and telephone as well as an electric power plant for its exclusive use, all of which have been made possible by contributions from people